

The
**CHRISTIAN
CENTURY**

A Journal of Religion



Prohibition
Turning a
Corner

An Editorial

October Survey of Books

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The CHRISTIAN CENTURY

October 8, 1930

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The Office Notebook

Just as the press is ready to start our attention is called to what appears to be a bit of editorial misinformation in last week's issue. It concerns the referendum in Massachusetts. We are now advised that the referendum there is binding, that it is legally effective. That is to say, if the wets win, the state law is thereby repealed.

We do not wish another week to go by without making correction, yet the press must start without our being able to verify the later advice which contradicts the earlier advice received from an equally authentic source. But if the Massachusetts referendum is a real one, our statements advising nonparticipation in legalized straw votes like those in Illinois and Rhode Island do not apply to it.

Nine church hymnals are advertised in the pages of this issue. This is a good time of year for congregations to re-furnish their services of worship with a better repertory of hymns. The churches are making distinct progress in musical taste. The fact that publishers are themselves moving toward a higher type of book reflects the change coming over the churches.

The October number of The Christian Century Pulpit, just off the press, contains some highly interesting features, but none more humanly piquant than the presence of two sermons by two famous brothers, Dr. Clarence E. Macartney and Dr. Albert J. McCartney. The editor of the Pulpit recounts an exceedingly interesting episode in connection with these brothers, and says that the episode marked the definite liquidation of the Fundamentalist-Modernist controversy in the Presbyterian denomination.

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The CHRISTIAN CENTURY

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EDITORIAL

THOSE who imagine that the Anglo-catholic movement in the Episcopal church is running away with that communion will be interested in the appraisal made by the Rev. Selden P. Delaney, who lately "crossed over" to the Roman Catholic fold. Dr. Delaney was rector of the Church of the Holy Virgin in New York, and editor of "The Church Monthly," the official organ of Anglo-catholicism in this country. He was perhaps the most conspicuous leader of the movement. His defection to Rome was a profound shock to the entire Episcopal communion. It opened many eyes to the real significance of the extreme high church propaganda which has deeply disturbed the peace of the Episcopal church for a generation. In his going, Dr. Delaney cites among his reasons the hopelessness of the Anglo-catholic cause. In an article published in *The Commonweal*, a Roman Catholic weekly, he says that the simplest explanation of his departure is that he has "become disillusioned and discouraged with Anglo-catholicism." It is not making any headway, he says. It is seriously divided. In England "the movement has slumped badly since the failure to put through the revision of the book of common prayer. The proposed new prayer book brought to light the cleavage that had long existed among Anglo-catholics" on the communion office and the devotional use of the reserved sacrament.

Disillusioned and Discouraged With Anglo-Catholicism

American Episcopalians Cold to Anglo-Catholic Leaders

THE situation in the United States, according to Dr. Delaney, is most discouraging for the Anglo-catholics. "The authorities are suspicious of the catholic movement; and many of the younger clergy, who have been trained in the seminaries to carry on their ministry along catholic lines, find it difficult to obtain positions. Except for a few large parishes in the cities, the clergy of catholic convictions are everywhere hampered and restricted by their vestries or

bishops, though perhaps to a lesser degree than their brethren in England. In my own parochial and editorial work I have felt increasingly that I was walking back and forth in a blind alley, out of touch with the main flow of life in the Episcopal church. The religious orders are distrusted by the majority of the clergy and laity, and in consequence are gaining few recruits. In the earlier part of my life as a priest, I thought there were many parishes and dioceses in the American Episcopal church where the catholic movement was carrying all before it. I knew them only from the outside. Now my eyes are open to the facts." All of which is to be taken with a grain of salt, of course, as coming from one who is compelled to rationalize the most radical step of his career. But the appraisal distinctly confirms the view of the best interpreters of American Episcopalianism who regard their church as historically in the Protestant tradition, and who seek to establish affinities with other Protestant communions on the deeper levels where the unity of the church may some day be recovered.

Is This Another and Larger Teapot Dome?

THE resignation of a high official in the department of the interior after twenty-five years of service on the ground that he can get no support from the department in his efforts to prevent the illegal acquisition of valuable oil reserves by the great oil companies, is news of the first importance. Mr. Ralph S. Kelley has been for the past six years chief of the field division of the United States general land office with headquarters at Denver and, as such, has "had direct charge of important activities of oil companies engaged in systematic efforts to obtain title by violation of the United States mining laws to an immense oil field upon the public lands of the United States in Colorado." What he charges is, in effect, that the Fall-Doheny-Sinclair episodes are but a part of a continuing predatory policy on the part of the great oil companies whose political and financial influence outweighs considerations of legal-

ity and public interest to such an extent that his reports to the department are pigeonholed while the companies get what they ask for. "Although during the past five years my office has submitted to the interior department a large number of exhaustive reports, showing in great detail the activities of these large oil companies, yet I can scarcely recall an instance during that period that the demands of the oil men have not received favorable consideration by the secretary of the interior, nor instances in which the rights of the public have been upheld." All of which must, of course, be subjected to scrutiny and criticism before any conclusions can be built upon it, but no vague rebuttal in terms of the pique of a disgruntled official will satisfy the public's curiosity as to just what is going on in the Colorado oil reserves. The memories of Teapot Dome are too recent.

Russian Trade Practices Alarm the World

THE whole country, almost the whole world, has been startled, shocked and scandalized by recent revelations of Russian practices in international trade which are deemed prejudicial to the general welfare. The indictment contains two principal counts: first, that the soviet trading organization, Amtorg, sold wheat short on American grain exchanges with the evident intention of depressing the market; and second, that Russia has been "dumping" upon the world market great quantities of timber, wood pulp, hides, sausage casings, manganese, dairy products and other commodities at prices not only from ten to thirty per cent below current prices but actually below the cost of production. The purpose of this dumping is held to be the demoralization of the market and the driving of competitors from the field. Russian spokesmen admit the act, which is indeed too patent to be argued about, but deny the motive. Russia's only object in putting her goods on the bargain counter, they say, is to raise a large amount of badly needed cash. Sales below cost are not unprecedented, and they always give some concern to other business houses on the same street. The world of international trade is practically one street. If Russia needs immediate cash more urgently than it needs ultimate profits, it is scarcely surprising that she adopts this means of getting it and that others are disturbed. Whether they have valid ground for complaint is another matter. The Russian explanation may be at least partly true, even though the cut in prices seems to be more than necessary for that purpose.

But American Industrialists Live in Glass Houses

BUT suppose that the Russian explanation is not true and that the more sinister interpretation is the correct one. In that case the policy of Amtorg is not comparable to that of a clothing store which

sells off its stock below cost because it is "Forced to Raise Money"—as the lurid signs so frequently proclaim—but to that of a great oil company which sells gasoline below cost in a given area to force a weaker competitor out of business. The thing is often done, as everybody knows. Is there anyone in the United States so ignorant that he never heard of a price-war? It is an old method, but one not yet discarded even among our enlightened and ethical industrialists. Gasoline was being sold in Los Angeles recently at five cents a gallon, and in some places, it is said, it was being given away; surely that is below the cost of production, and the motive was not to raise money. Russia had nothing to do with that episode. It is a bad practice, and doubtless something ought to be done about it. Something ought to be done also about the practice of selling wheat short to depress the market for speculative purposes. But these procedures were American before they were ever Russian. If their adoption on an international scale by the hated communists helps us to see how bad they are, well enough. But it is stupid to work ourselves into a frenzy of indignation over the unethical commercial methods of Russia when, at the worst, Russia is only doing what American corporations and American speculators are doing somewhere every day in the year. If it is worth while—as it is—to protect ourselves against the demoralization of the international markets by unfair methods, it is no less worth while to defend ourselves against our domestic practitioners of the same sinister arts.

An Incalculable Service to International Understanding

IF the inner history of international intelligence in the United States during the post-war decade could be written it would show how large a volume of world knowledge and of interest in world affairs is to be credited to two men, Sherwood Eddy and Hubert C. Herring. The war was no sooner over than Mr. Eddy conceived the idea of taking a small group of church and social leaders to Europe, not for the purpose of conventional travel, but to get into contact with the best minds of the leading European countries. His company, while small and personally selected, was large enough to command the attendance day after day of the most famous and influential thinkers of such capitals as London, Berlin, Paris, Geneva, Vienna, Rome and Moscow, who addressed them on political, economic, social, religious and all sorts of topics. No man, from prime minister down, was too important or too busy to respond to the opportunity of talking to such a group of the most representative American political, religious and educational leaders. Returning home with minds and notebooks filled with discussions of European problems, these members of a traveling seminar have become centers of international discussion in every part of the United States, from the Atlantic to the Pacific. In eleven successive years Mr. Eddy

has exposed more than a thousand persons—every one a writer or speaker or cultural leader—to the enlightenment which comes from living contact with the best minds of other countries. Mr. Herring, adopting Mr. Eddy's essential idea, has been for five years taking similar seminars to Mexico City. For a period of two weeks his group sits in conference with the best Mexican minds, from the President down, learning about Mexico and interpreting the policies and spirit of the United States to our southern neighbors. The effects of both seminars in creating intelligent public opinion on world problems are incalculable. The service these two men have rendered, in this wholly unofficial manner, is worthy of special recognition.

In Praise of Luther And Guttenberg

A CORRESPONDENT takes exception to an editorial statement, in *The Christian Century* of August 6 discussing the Vollbehr collection of incunabula, to the effect that the Guttenberg Bible was certainly not the first printed book. His argument is, in brief: (a) Guttenberg invented the printing press; (b) "Luther was the first translator of the Greek, Latin, etc., texts of the Bible into a modern language." Therefore, (c) Guttenberg's Bible must be the first printed book. The conclusion does not seem to follow from the premises, even if the premises were correct. One of the premises, however, is certainly incorrect, and probably both. Luther was not the first translator of the Bible into a modern language, and the weight of critical opinion is that Guttenberg was not the first man who printed from movable type. Even if he were, it is quite certain that the 42-line Bible was not his first work. This whole subject of the origin of the art of printing is a complicated topic about which there has been much scholarly controversy. There is no occasion for going into it here. No conclusions which have been arrived at by any serious student of the subject can derogate from the honor due to Guttenberg as the first great printer, or from his Bible as the first great and artistic product of the press and one of the greatest monuments of the printer's art for all time, or from Martin Luther as translator and reformer, or from the German nation as the cradle of Christian scholarship and religion in the sixteenth century. And that, we judge, is what our correspondent is chiefly interested in. So we are substantially agreed, after all.

Turkey and Greece Abandon War Holidays

A STEP of special importance in international affairs was taken recently by Greece and Turkey, when they mutually agreed to discontinue holidays in their respective countries which had been developing ill-will and hatred. In the past seven years, since

the reoccupation of Smyrna by the Turks in 1922, each anniversary of the capture has been widely observed in western Turkey. The day revived memories of the Graeco-Turkish war; it made fresh old hatreds and in general became a grand time to rattle the sabre. Greece, on her part, had a day of mourning for the loss of Smyrna when, again, fuel was piled on the flames of the old Turko-Greek feud. But the two nations have liquidated their differences and signed a treaty of friendship. Mr. Venezelos himself has visited Angora and a Turkish statesman of the first rank will soon return the visit. The two governments have further discussed how to develop closer relations. Since these two holidays tended to build ill- rather than good-will it was mutually agreed to discontinue them after this year. This decision has received considerable publicity in the Turkish press which said openly that the reason behind it was to eliminate causes of friction and ill-will. That such a move can be made in the Near East speaks much for the new mentality that is developing there. It is another illustration that practical statesmen, even where such bitterness has reigned between national and religious groups, can appreciate the necessity of building constructively for peace. Already the effect of the announcement has been considerable. It is to be hoped that this will lead to further efforts, in teaching in the public schools, and in various forms of cooperative efforts between neighboring countries. There is said to be much interest in the proposed Balkan federation which might do much more to build a friendly atmosphere in that area which has suffered so terribly from war and all the excesses of racial and religious bitterness.

New York Republican Party Goes Wet

IN New York, as in Illinois, both major parties have gone wet. In both states there was no question about the democratic party, but the decision of the republicans was preceded in each case by a struggle. The wets won in Illinois by committing the party to accept the result of a so-called referendum whose outcome is foreordained to be wet—not because the state is really wet, but because the issue is so stated as to assure a wet outcome. They won in New York by adopting a plank which promises to restore to each state the authority "to deal with the problem in accordance with the wishes of its citizens," to repeal the 18th amendment, and to substitute for it a new amendment "outlawing and forbidding anywhere in the United States the saloon system and its equivalent, the private traffic in intoxicating beverages for private profit, and further guaranteeing federal co-operation and assistance to states which have prohibition in whole or in part." As a constructive proposal, it is not likely that this will be taken seriously. The important thing is that the party has committed itself to the repeal of the 18th amendment. The talk about "outlawing the saloon" is just so much apple-

sauce to hold as many of the dries as possible. The talk about restoring the authority to the states is incompatible with the proposed federal prohibition of the "private traffic." The only choice open to the states would be state manufacture and sale, on one hand, or complete prohibition on the other. The significance of the New York and Illinois wet planks is not measured by their consequences within the respective states, but by their effect upon the national republican party in 1932. It is to be hoped that New York dries will find as strong a candidate to head an independent ticket as Illinois has found in Lottie Holman O'Neill, whose candidacy for the United States senate is apparently biting deep into the consciousness of the electorate.

Prohibition Turning a Corner

IT MUST be perfectly clear to any intelligent observer that the prohibition movement is entering a new phase. There have been, roughly, three phases in its history. The first was evangelistic. The appeal was for temperance. The method in vogue was signing the pledge—a pledge for drinkers to stop drinking and for youth never to begin to drink. This phase as an organized crusade came to an end when it was discovered that the institution of the saloon was making drunkards faster than the most intense temperance evangelism could save them.

The second stage was then entered upon. Its objective was distinctly defined as the destruction of the traffic in liquor, the medium of which traffic was the legalized saloon. Agitation was begun in the most promising local communities to eject the saloon from their borders. Gradually this method extended to counties. New laws were made—where necessary—granting to counties the option of dealing with the liquor traffic in their own way. Prohibition spots began to dot the map of all the states. A few whole states went dry. But the local option principle received chief emphasis as the town and county dry spots spread over wider and wider areas, until numerous states, being completely covered, adopted prohibition as a state policy. Thirty-two states went dry by state action. Seven-eighths of the territory of the United States had come under prohibition when, in 1917, congress passed the eighteenth amendment to the constitution. The amendment became effective in January, 1919, by the ratification of the thirty-sixth state. Other ratifications followed until all but two states in the union—Connecticut and Rhode Island—ratified.

With prohibition written into the basic law of the land, the movement passed out of the hands of its convinced and earnest friends into the hands of political parties and office holders. This marked its entrance upon the third phase. Further responsibility

for its success then devolved upon the processes and personnel of government.

During the period of federal prohibition we have had four chief executives of the nation: Presidents Wilson (two years), Harding, Coolidge and Hoover. Below the President, but in a position of great power, has stood one man, Andrew Mellon, secretary of the treasury, under whose department the prohibition law has been administered. Mr. Mellon's regime covers the entire period since the adoption of the eighteenth amendment, excepting only the Wilson two years. Through all these years, Mr. Mellon has given not the slightest sign that he was aware of the magnitude and complexity of his task, or even of the novelty of it. He accepted his responsibility as a regular part of his routine duty. It was just one more function of the revenue department and required for its administration nothing but the creation of an additional bureau.

Nor, during this entire period, has any President given evidence of being aware of the peculiar responsibility which the new law dealing with an age-old evil in a new way, laid upon him, until Mr. Hoover, on his accession, appointed a commission to study the problem and asked that the enforcement of the new law be transferred from Mr. Mellon's department to the department of justice. But by this time the inaction and perfunctoriness of Mr. Hoover's predecessors had allowed a condition to develop which had gotten beyond control by ordinary means. By this we mean not alone the actual violation of the law and the organized bootlegging industry, but worse than that, the discrediting of the law in the eyes of the citizenship. Taking advantage of the unconcealed indifference of Presidents Harding and Coolidge, the press of the country, first in the metropolitan centers and then in less populous communities, began and developed an increasingly defiant journalistic policy of sensationalism in featuring liquor violations, the crimes associated with them, and especially the abuses incident to the untrained efforts of the constabulary to enforce the law.

Only those who have a sophisticated knowledge of the motives which actuate commercialized journalism are able to account for the near unanimity with which the most powerful daily press of the land went wet when the people were themselves overwhelmingly dry. In this business the press was no mere mirror of public sentiment. Even with a dry public sentiment it was financially profitable for a newspaper to be wet. The wet press followed its own shrewd commercial instinct and daily bombarded the minds of its readers with distortion and ridicule and caricature. Respect for the law was steadily broken down. It became a smart vogue to break it, and the social judgment against the law violator which is requisite if any law is to be maintained, did not register. This wet social mentality, which is the direct creation of a commercialized press, is the most ominous and formidable aspect of the present situation.

Then came President Hoover. He appointed a

commission to investigate comprehensively the whole problem of law enforcement, with attention directed especially to the enforcement of the prohibition law. This commission has already been sitting too long. Its continued existence is bad psychology. Each day that its report is deferred increases public skepticism and stimulates further hostility to the law. This would be bad enough if the commission were altogether silent. But it is not silent. Ever and anon its chairman makes an address or a statement containing cryptic or ambiguous references to the prohibition law. The idea has become widely current that Mr. Wickersham is a kite-flyer for Mr. Hoover, that Mr. Hoover approves, if he does not inspire, the ambiguities of the commission's chairman, in order either to sound out public opinion or to prepare it for a decisive announcement unfavorable to prohibition.

The impression is now widespread that Mr. Hoover's devotion to prohibition is no more sincere than was that of his do-nothing predecessors. He is expected at the proper time—"proper," in the sense of opportune for the exigencies of renomination—to announce that, having done his best to enforce prohibition, he now finds that radical modification is required. This was the interpretation put by cynical observers upon Mr. Hoover's policy when he entered upon the presidency. The cynics still hold their ground. But the effect of all this upon popular psychology is beyond calculation. It eats the heart out of any public respect for the law. It cripples enforcement. And it serves as a canopy under which the wet press can carry on its defiance with even more intense aggressiveness.

Color is lent to this interpretation of Mr. Hoover's final purpose by the fact that he has refused at every turn to take any attitude at all toward the development of wet policies in his own party. Notable instances are the Dwight Morrow candidacy and the wet republican platform in New York. Mr. Hoover's prohibition policy can be described as a determination to hold any fundamental policy in abeyance. He has unquestionably greatly improved enforcement by taking it away from Mr. Mellon and putting it in the hands of Mr. Mitchell. And the appointment of Mr. Woodcock as head of the prohibition department is a distinct improvement. A personnel of enforcement officers is being trained in wise and effective methods. We hear but little of the kind of abuses which characterized the Coolidge regime. There can be little doubt that enforcement is now more successful than at any time since the law was enacted.

But enforcement is only one-tenth of the problem. Nine-tenths of the problem consists in the creation of a willing acceptance of the law and obedience to it by the decent citizenship of the land. Mr. Hoover is failing at this point. He is not giving the moral leadership which the nation has a right to expect. He seems to have lapsed into the perfunctoriness which characterized his predecessors. If the people feel that their President is indifferent, that his own heart is cold, or his conviction weak, or his will uncertain,

their own mood will be an easy prey to the unsleeping forces of reaction and nullification. The President of the United States can not ethically justify himself in a course of detached observation in respect to any great moral or social issue which concerns the nation. After all, though he is President, he is still a part of the national organism. His action and reaction upon the body of public opinion is the greatest single factor in the creation of public opinion. If he stands aside silently and indifferently to observe how public opinion may develop on any major issue involving the welfare of the nation, he thereby not only withdraws his positive influence but he positively encourages the forces operating for the break-down of social stability. This is what President Hoover now seems to be doing. Only some decisive act or some leaderlike word on his part can save prohibition from the fate to which it was consigned by the inaction of the two Presidents who went before him.

Standing thus in judgment upon Mr. Hoover, the believer in prohibition should be able to take account of other factors in the present total situation. He will become aware of the new phase into which this great social undertaking is entering. The succession of three inert or perfunctory Presidents is but the most conspicuous instance of what has been going on throughout the entire body politic ever since the fate of prohibition passed from the hands of its convinced and loyal friends into the hands of office holders and office seekers. Having outlawed the saloon by lodging prohibition in the constitution, the dry army stacked its guns and went back to farm and factory and store—and to bed. They left the reconstruction of the nation (on a prohibition basis) in the hands of the carpetbagger. True, the dries sensed the importance of maintaining an organized look-out to report to them the doings of the opposition and of their professed friends, but the Anti-saloon league soon became a mere shadow of its former self, a skeleton organization with such insufficient backing of men and means that to function at all it is compelled to act arbitrarily. It has followed a single policy, that of standing within the political parties and registering its weight as a balance of power in favor of dry candidates and dry platforms. Its chief instrument of power has been the threat of a dry defection from the party or from a particular candidate.

We do not condemn the Anti-saloon league for its pursuance of this policy. Perhaps it was the only thing it could do after the dry army disbanded and went complacently back to a state of inertia. The league was left as a group of generals without an army. But the effect has been to honeycomb both parties with hypocrisy. Lip-service to prohibition was taken as bona fide conviction on the part of candidates and platforms, of congressmen, senators and Presidents. Prohibition has thus been administered by "political dries" all the way up from the city hall to the white house. A political dry is not one who votes dry and drinks wet. He is one who votes dry

because he thinks it is good politics to do so, whether he himself drinks or not. He is a dry who has no positive conviction on prohibition as the method of dealing with the liquor traffic, and who stands on a dry platform because he can get himself elected by doing so.

The effect of all this, we repeat, has been to develop a political situation shot through with hypocrisy. The eighteenth amendment has never yet in its national aspect been in charge of its friends. Wilson vetoed the amendment. Harding was not its friend. Coolidge was indifferent to its fate and totally unaware of his responsibility. Hoover was expected to be its friend, but his political caution has paralyzed his leadership, and he stands like a sphinx watchfully waiting to see whether the onslaught of the wets, encouraged by his reticence, can break down the morale of dry public opinion. If the dries can hold their lines without Mr. Hoover's help—well and good. If the wets can break through the dry lines, then Mr. Hoover will report to the nation that he has done his best but that prohibition is unenforceable; he is likely thereupon to suggest some modification.

The reign of hypocrisy is further emphasized by the latest strategy of the wets—a strategy designed to relieve candidates and office holders of all statesmanly responsibility for prohibition by submitting the question to irresponsible straw votes in various states. Prohibition referenda are now in process in three states—Massachusetts, Rhode Island and Illinois. In Massachusetts the referendum appears to be genuine: its outcome is legally decisive. This being so every citizen should vote in it. But in the other two states the so-called referenda are not real referenda. No legal body is responsible for them and they effect nothing. They are merely legalized straw votes, as irresponsible as was the straw vote of the Literary Digest. They represent the cunning attempt of the wets to handle the prohibition issue outside the regular channels of constitutional government. It is the shrewdest play the wets have yet attempted. And the amazing thing is that there are any dries who can be taken in by it.

We refer to these straw votes, not to discuss them, but to point out the hypocrisy which they legitimately produce. The conspicuous illustration at the moment is found in Illinois, where Mrs. Ruth Hanna McCormick is unctuously and even hilariously telling the people that she is dry—"publicly, privately, personally, politically dry"—but that she will vote wet in the senate if the straw vote goes wet! This is a new development in our form of government. It makes rubber stamp legislators. It turns statesmen into lackeys. It means essentially government by hypocrites. When in our history has a candidate for high office offered frankly and unblushingly to sell his convictions as the price of his election? There are many instances where candidates have accepted defeat rather than do so, and where the holders of high office have courted defeat rather than vote

against their conscience. In participating in these referenda the dries are not only playing into wet hands but aiding in the breakdown of responsible representative government. Every vote cast by a dry in such spurious referenda is an invitation to the hypocrite to take charge of the affairs of the state.

We emphasize this because it is this hypocrisy which will be the undoing of prohibition. Until the eighteenth amendment and the Volstead act are administered by a President, a senate and a congress who have come to their places of power as the result of a candid expression of belief in prohibition, and an unequivocal pledge to support and enforce it, no one will have the right to say that it is unenforceable. The duty of dry public opinion right now is to declare that the reign of hypocrisy must end! They must demand more than lip-service from our office seekers and our office holders. They must go out for a President who is a positive and open friend of the eighteenth amendment and who will stake the success of his administration upon his pledge that it will be enforced. Mr. Hoover may be that man, but if so he must break his silence before it is too late.

This demand of the dries may mean disruption in the old parties. But worse things could happen. It may mean a new party—not a party of one idea, as was the old prohibition "third" party, but one which naturally allies itself with that body of political liberalism which is today insurgently but vainly seeking an expression through both old parties. Many of the great leaders of political liberalism are also conscientious and intelligent leaders of the movement to outlaw the liquor traffic. But whatever the price that must be paid in party disorganization and reorganization, the supremely important duty of the hour is to defeat all cowards and hypocrites who now administer prohibition or who seek any office responsible for its administration, and put in their places brave and true men who believe that prohibition is not only "a moral experiment noble in motive," but that it is a supreme social achievement, and who declare that it can and will be maintained.

The Governor Who Also Ran

A Parable of Safed the Sage

I TOOK a Journey, and I came unto the land of Arkansas. And there I abode certain days. And I met many Pleasant People. And I sojourned in Little Rock, and I motored unto Hot Springs, and I partook of the Water. Some like it Hot, some like it Cold, and some dislike it both ways.

And I sate upon the steps of the big hotel and I was introduced unto several men. And one of those men was introduced to me as Governor. And I also gave him that title.

And as the conversation proceeded I inquired whether his Governorship was then in progress or whether he had had it and Recovered. And I learned

that he was not the Governor and that he never had been Governor of that State or any other.

And I sought to know the reason why he was called Governor. And thus it was told unto me, and whether it be true or not, this is as I heard it.

In Arkansas they think it unseemly that a Democratic Governor should be elected without competition. Therefore do they nominate a Republican as well as a Democrat. And the Democrat getteth the Office, but the Republican is known thereafter as Governor.

Now the more I thought about this method the better I liked it, for it seemed unto me to proceed from a fine sense of Courtesy, that the man who is called upon to set up the Pins for a successful Democrat should come out of the Campaign at the least with a title. And though I have traveled in all the States of this Great and Happy Land, and have heard unsuccessful candidates called by varied names, I recall no other so courteous a custom as this of which I was informed when I was an Arkansas traveler.

Now there are in Vermont a Thousand more or less who have not bowed the Knee to Baal nor Kissed him. And for Four Successive Winters do they cut cord-wood and lay up storm fences on their Isolated

Farms; and for Four Successive Springs do they bore holes in their maple-trees; and for Four Successive Summers do they harvest their little crops. And in the fourth Autumn do they climb down to their Polling-places and draw forth their weapon that cometh down as still as Snowflakes fall upon the Sod, and executeth the Freeman's will as Lightning doth the Will of God; and they vote the Straight Democratic ticket, and go back to their homes, knowing that the Republicans have snowed them under again. Ought there not be some Honor in reserve for them?

For if there were no Republicans in Arkansas then would the Arkansas Democrats be even worse than they are. And the Republicans of Vermont owe something of such Respectability as they possess to the Invincible Courage of the few Democrats of the Green Mountain State.

Wherefore do I lift mine hat to Governor Whats-hisname of Arkansas, who never was Governor, and never will be Governor and yet who hath honorably won the glory and the title. And I call for Laurels and high Dignities for the men who make the Futile Protests. To them may belong the Success of the Future, and to them even now is the Honor of helping to keep the Majority Respectable.

VERSE

Trees

OLDEST of friends, the trees!
Ere fire came, or iron,
Or the shimmering corn;
When the earth mist was dank,
Ere the promise of dawn,
From the slime, from the muck—
The trees!

Nearest of friends, the trees!
They shield us from storm
And brighten our hearths;
They bring to our tables
The autumn's fine gold;
They carol our joys
And sing to our griefs.
They cradle our young
And coffin our dead—
The trees!

Truest of friends, the trees!
Men wander far
At a word or a nod;
Life is a grief,
Love is a chance,
Faith stumbles oft,
Joy is soon past.
Oldest of friends,
Nearest of friends,
Truest of friends,
The trees!

—THOMAS CURTIS CLARK.

Immortelles

AND this is all I have to offer you,
Fourteen dead flowers that your Summer knew.
These waked at morning from a silent tryst
They kept with moons and stars and evening mist.

These knew the joy of morning's climbing suns
And the brief cycle of a day that runs
Through changing winds with all the speeding hours.
These saw the last of Summer's host of flowers.

Because each dusty blossom vaguely tells
Of joy that passed, I give you immortelles.
Remember Summer in the chill of Fall
And hang these flowers on your study wall.

RAYMOND KRESENSKY.

Concerning Boundaries

WHEN one is young, the world is cast
In a mould, colossal, vast—
A mould that dwindles year by year
To an ever smaller sphere;
To shrinking vistas and environs,
To re-appraisal of horizons;
To dark at last with lid and handles—
Dimensions fixed by four tall candles!—
Yet which may somehow prove to be
Confines of infinity.

ETHEL ROMIG FULLER.

Pauperizing the Rich

By L. Foster Wood

THERE is much concern about pauperizing the poor, but none about pauperizing the rich, which is just as dangerous. The real essence of pauperism is not poverty, for most of the people in the world are poor. Poverty and riches are relative terms, but pauperism is rather clear cut. A person is poor if he lacks those goods and services which are necessary to enable him to live efficiently as a member of the group or groups to which he naturally belongs. Poverty that hampers or destroys efficiency in living is a bitter and prevalent fact. A person is rich if he has in great abundance those things which enable him to live efficiently in the society to which he belongs. But what is a pauper? He is a person who receives his support, either in whole or in part, from some person or persons who are not his natural supporters.

The fact that the pauper is supported in an unnatural way is the thing that needs to be kept in mind. It is commonly recognized that the most dangerous thing about pauperism is the spirit of it. The victim becomes dependent and loses his initiative. He is carried by others and is willing to have it so. He is socially irresponsible and unproductive, and irresponsibility and unproductiveness are of the essence of pauperism. The deterioration of spirit of the able-bodied person who is unwilling to work and who is willing to receive his support from those who do work is the tragedy of pauperism.

Living by Luck or Bounty

Since the development of irresponsibility and the destruction of self-reliance produce the spirit of pauperism, it is evident that such a condition will fasten itself upon any person who gets his living by luck or bounty rather than by work, and that a person whom a hard-working society supports in such a way that his needs and wishes are met without work on his part is being pauperized. In that sense we are pauperizing some of the rich. Are not many persons being permanently robbed of their finest development by being allowed idly to draw their living from some common store? My point has nothing to do with the person who amasses wealth by the unique value of his services; but the person who gets something for nothing and is willing to live without making an adequate return has the pauper spirit. Whether rich or poor, he is being pauperized. If poor, he has the pauper status; if rich, he has at least the pauper spirit. He may be called a pauperoid.

The danger of cutting the nerve of independence and initiative by giving something for nothing is recognized in the British unemployment system, which has often been contemptuously referred to as a dole, but which is really a form of insurance on an actuarial basis, the fund being made up partly by payments which the workers make while employed. There was a dole following the war, given as a form of tem-

porary relief to men who had just been discharged from the army, and there is still a dole which may be given under certain restrictions for cases not fully covered by the insurance scheme, but the greatest effort is made to avoid pauperization of the workers.

Opposing the Dole

Now if there is justification for opposing a dole to workers on the ground that it undermines their self-respect, why does not this principle operate also in case of the rich who receive something for nothing? If we assume that it hurts the worker to receive sums which he has not earned as wages, how does it happen that a rich person, having received an adequate return for his investment, and an allowance for risk, may then receive certain doles besides without equal danger of moral harm? If we look at society with any degree of freedom from merely conventional thinking, we can hardly escape the conclusion that a dole at the economic summit of society is as dangerous as one at the bottom.

In some instances the tariff serves as a gigantic dole to spoon-fed industries, the size of whose dividends shows that they might better stand by themselves. The result is that many persons who share neither in organization, invention, management, nor any other form of service receive profit without effort, and in many cases the return seems to be in inverse proportion to the risk.

Let me take as an illustration a case cited by Oswald Garrison Villard, which beautifully illustrates the return for capital and for risk and also the dole. It is the case of a cotton mill in New England. For our purpose it hardly matters where it is because situations similar in principle are very widespread. In this business there was an original investment of \$2,500,000, on which, in the course of 26 years, there were cash returns of nearly twenty-one millions of dollars. It would seem that such a return on an investment of two million and a half over a period of 26 years would be a magnificent return both for capital and for risk. But now comes the dole, for at the end of this period a stock dividend was declared amounting to \$7,500,000, the dole in this way amounting to three times the original investment!

Mountainous Doles

If small doles are pauperizing, what about doles of mountainous proportions? This was a clear case of something for nothing, and yet the money had to come from somewhere. Let us notice, moreover, that this took place in an industry which, though highly protected, has lagged notoriously behind the march of American industry in general in standards of welfare and in wages of employees, as the sad stories of Gastonia, Marion, and Elizabethton have recently reminded us.

There is a sickening frequency in American industry of watered stock and fat dividends on the one side and stark poverty on the other, and bitterness growing up between. Sometimes the system under which some of these industries operate is called the American plan. But America herself becomes un-American when industrial autocracy grinds the faces of the people to build up a financial aristocracy. It might lead a careful observer to ask just what we are trying to do in this American experiment, especially when we recall that the employees in some of the most flagrant cases of industrial suffering have been of good old American stock while the employers were foreign. However, the nationality on either side is only incidental. America can never be herself unless we hold to the effort to secure a broad basis of welfare for all. An industrial situation that spoils some by too easy wealth and others by too much misery and bitterness is not worthy of the continent on which we dwell, nor of the ideals with which our forbears set out.

Human Waste

No one is more sorry than I am for the waste of talent of those pauperized rich persons who might otherwise have furnished magnificent leadership along many lines. I also mourn the waste of capacities of stunted children, who, taken too early from the school to the mill, become dark-minded adults. And I am troubled by the antagonism that inevitably comes in when men see their loved ones suffering, while they know that the industry in which they labor provides dividends fat beyond reason.

Many persons who too vaguely think of their fortunes as being swelled by the prosperity of the industries in which they have investments, are content to take what comes without scrutinizing the source too carefully. But when the case is analyzed with greater care it will be found again and again that these people are being borne upward on the backs of the poor, and the poor are not their natural supporters. Any rich person who is being carried to greater prosperity on the backs of the poor is being pauperized. I fear that this kind is growing in the land like adipose tissue that takes away from efficiency and does not add to grace. People who live on gravy are not likely to contribute much to the world's work—manual, technical, artistic, scientific, social, spiritual, or whatever sort you are interested in.

When we get a general picture of the economic situation in America in its relation to human welfare, we see efficiency becoming ever more perfect, machines taking the places of men, technological unemployment in extreme degree, men without work thick on the streets, and ideas of a generation ago frantically defended from the seats of the mighty, though they are unable to get us out of the jam we are in today. The problem is not soluble on the old basis.

A Broader Basis of Welfare

The solution is not to be found in opposing progress but in speeding it up on the social side. Opposi-

tion to mechanical invention is blind and futile, but insistence on a greater amount of social inventiveness along with our mechanical inventiveness, and a broader basis of social welfare, are things for which the times cry aloud. American industry has grown up and become great on a system that permitted incredible profits to stockholders and gave the hard end to the workers. Now, even many of those who helped to perfect the system on the technical side find themselves out in the cold. When these men begin to give their attention to the question of the relation in general between the economic system and the national welfare, we may reasonably look for far-reaching results.

Speeding Up Social Progress

Business must be kept going while necessary changes are in progress, just as traffic in a city must be kept moving while streets are being repaired, but it is evident that we need some better system of routing welfare in America today both for the rich and for the poor. In the middle ages the church attempted to curb rapacity by putting a ban on interest taking. Now rapacity seems to be uncurbed. It curses those who lose and those who gain. Economic life is ill-organized and men look forward to the future with foreboding.

Economic maladjustment can hardly fail to be a factor in producing further social and moral disorder. I am not an economic determinist. I believe with Jesus that man cannot live by bread alone, but I also know that families cannot live without bread, and that when great masses of men find themselves and their families without bread in a world where others find an easy road to surfeit, they are likely to do something about it. To me it is clear that one step toward a solution is a change in our point of view. So long as we proceed on the assumption that everybody is justified in trying to get all the money he can, and that such an effort is a straight road to happiness, we shall be continuing to demonstrate the immaturity and superficiality of our culture, and we shall be laying up trouble both for those who get the money and for those who do not. When the easy money mania takes hold of the strong it leads to exploitation, when it seizes the public mind it leads to a frenzy of stock gambling, when it takes possession of the weak it leads them to crime and corruption. We cannot build a sound and happy civilization on such foundations.

A Lesson from Experience

The detestable doctrine that the many are made for the one, when it was applied in the political realm by Louis XIV, helped to pave the way for the chaotic times of the French revolution. That spirit is a worm eating at the root of civilizations. May we not learn a lesson in economics from our experience in politics? Industry must serve, and not only so, but it must be humanized through and through, and it must be brought into functional relationship with the

welfare of the nation as a whole. Its success must be judged by the welfare of the human beings who are the workers, and by the way in which its arrangements are geared in with a sound and wholesome national life: it must provide a sound basis for family

support, for the education of all, for community welfare, and for the improvement of our culture. This is asking much, but dare we ask less? We are builders of a civilization and as such are answerable for our results.

Revitalizing Religion

By Russell J. Clinchy

TWO facts create a perplexing and baffling problem in our religious life today. The first is the startling decrease in both missionary gifts and interest, and the second is the equally startling decline in membership and in financial receipts of the churches at home. Practically every foreign mission board has announced a deficit and a curtailment of its program, and the headquarters of every denomination have announced, if not an actual decrease in membership, a declining percentage of growth.

There are a thousand reasons for this decline in interest in, and the giving of funds to the Christian cause both at home and abroad, and all of them would be true when local conditions are examined. But it seems as though three main factors have visibly caused the situation.

I.

We have definitely lost the sense of the immediacy of the gospel message. Everyone knows that the Christian message of even two generations ago was founded upon the belief that there was not a moment's time to be lost in the proclamation of the "good news." Men and women were dying, and their immortal souls were being lost, because the message of salvation had not been given to them. It was not so long ago but that we can remember the sermons which ended with the plea to "Come tonight," to "make your decision now for by tomorrow you may be standing before the judgment bar." And we remember the hymns of those days, hymns which have practically disappeared from our hymnology. They were "Throw out the life line" and "Rescue the perishing."

When we consider the cause of missions the case stands out in startling clarity. The old missionary address, depicting heathen races being engulfed in hell because enlightened lands were too selfish or too slow to send out heralds to give the message that would save them before death overtook them, is simply not being delivered any more. The content of the sermons has changed as radically as the words of the hymns.

Of course, there has been no planned effort to change consciously either the missionary appeal or the content of what was called the gospel sermon. It has simply come about that we now understand that the mere declaration of the gospel, and its mental ac-

ceptance in a moment of time, is not enough. We now know that it takes more than a moment to inculcate a religious spirit in a man. It takes a lifetime. But while to some the change in this process may make the urgency of beginning the long educational venture all the more immediate, the fact remains that to the average man it has made the process seem very complicated, and therefore remote. He could be stirred into action by the alarm to "Rescue the perishing," but an educational plan is too far removed from his sphere to arouse a spirited interest, and with the immediacy gone, he has slipped back into apathy and nonchalance.

How this actually works is depicted by an incident which happened in a church which has supported a school in China as its special project. This had always been given loyal support by the people as a missionary cause. Last year one of the teachers of that school came to the church and in his address revealed that which many did not know, that the Chinese government had forbidden all religious propaganda in schools, and so what had been known as evangelism had ceased. He explained how the missionaries simply tried to be servants of the Chinese people in their needs and went about trying to live as nearly a Christ-like life as they could, and left that to make its impression. At the close of the address one member of the church said, "What earthly use is there in supporting a mission in China that is not trying to save people?" The values in the new approach of missions did not make their impressions in that case, even as they do not in the cases of most individual givers to missions today. They are people who were trained to give money and interest to a cause that was as immediate as throwing out a lifeline. When it becomes a task of teaching people how to swim, the nerve of interest is cut.

II.

The sense of necessity has also been lost. This seems due to the change that has occurred in the old conception that life could not be complete without religion. For an older generation, of course, a question concerning this never arose except in limited and isolated intellectual circles, but the condition has greatly changed since then, until it is probably true to say that the majority of people today are under the influence of the suggestion that the good life may be

found without the benefit of religion, or, at least, without what has been the definition of religion of the majority.

This undoubtedly came out of the post-war reaction, and most people who recognized the tendency expected it to subside with many of the other extravagances of that unsettled period. But instead of disappearing it has grown both in volume and in strength, though it must be said that most of it is inarticulate and unnamed. Surely all of us can say that no matter what the circle of our acquaintanceship may be it includes some who have deliberately dropped religion out of their thinking, and many more who have unconsciously lost the sense of its necessity, and are going serenely along in their lives oblivious of the change.

The experience of one family will illustrate the experience of many others. This is a family brought up in the strictest orthodoxy, which was active in all church affairs, loyal in meeting church obligations and burdens, and punctual in church attendance. The members of that family have made no decision regarding religion, they have simply dropped it out of their lives as they would drop out membership in a club which had ceased to interest them. Today they are church casuals. They have found that life contains the same experiences for them, the same number of joys and sorrows, gains and losses, without religion as with, and they are much less bothered. For them, there is simply no necessity for religion.

Others have taken a conscious attitude and have decided that it is not necessary. These fall into two groups, the first of which vitally affects the missionary program. They are the people who have made a study of other faiths of mankind and have found there values and truths which have made them hesitant to state that their religion is a necessity in the light of the truth which the world already contains. Even those who are conscious of the value of the Christian way of life for themselves are becoming extremely hesitant at attempting to tell the disciples of Gandhi that sacrifice is the way of life, or at speaking to Tagore of the idea of a spiritual conception of God. Some of us may believe that a new conception of missions which is defined in Dr. Fleming's phrase of "sharing one's faith with others," makes our new definition of Christian missions more important, but the man in the street has not contemplated this conception, and because he has caught a glimmering of an idea of the validity of other faiths it has cut his belief in the necessity of his own.

The other group has consciously and confidently given up religion and put its faith in education. These men and women believe that they are safe only in the measure of their knowledge of the material and physical world. To them religion is a handicap rather than a necessity. Some of them are reinterpreting religion for us in terms of sociology, psychology and other forms of education, and are using the forces of life which are generally defined as spiritual under other connotations. But they have definitely given up

the name of religion, and they believe that its values are best found in the sphere of education. It is no longer religion, but education, which has become the necessity of life for them. There are vast extremes between these two groups, but they both have divested themselves of the necessity of religion.

III.

Others have changed the sphere of the importance of religion to other realms of activity. There always have been other forms of activity but up to the present time religion has always been able to maintain its crown as the activity of the greatest significance. Literature and drama and art could flourish in Greece, Israel and Rome, but the temple still remained supreme. The power of the state could grow in the middle ages, and commerce could inflame men's minds in later centuries, but each finally acknowledged the pope at Rome, or the rule of the Calvinistic church authority. The priest at the altar, and later the black-gowned minister in the pulpit, still ranked as the activity of greatest importance.

But there is no vocation that is willing to have religion outrank it in importance today. In a day of expression we have reached that very healthy state of mind which declares that life was made for the expression of beauty and of truth, and that if the drama or art, or engineering, or medicine expresses life in terms of that beauty and truth, it is that which we have always called religion. And scientific research claims its place of importance beside the altar, and indeed, when a Nougachi dies while experimenting with disease on the coast of Africa it is willing to ask if there is anything different from religion in that? The social worker has also made his belief clear that religion may be interesting to those who have leisure for it, but that justice must come first and then there may be time for a mystical experience. It is no piece of chance that the greatest social experiment in history, that of the soviet adventure in Russia, is stating in clear and unmistakable words that religion is no longer not only unimportant, but really dangerous to the welfare of mankind. From the nonchalance of those who throw away religion as they throw away a burnt match, to those who hate it so that they set out to destroy its very existence, there is a very widespread dissatisfaction with the ancient idea that religion has a superior, or even equal place, with other activities and expressions of life.

For whatever other delineation we may make concerning the characteristics of the people of this age, it seems true to say that to most people religion is not the important factor that it was in the life of previous generations. Men know that they cannot live without education, economic security and the arts. They are beginning to believe that they can do without religion, and so they are beginning to define religion as a luxury, pleasant, but not important.

Then if this is so—and even a casual scrutiny of our times seems to lead us to this conclusion—a tremendous task lies before all those who believe that in

religion we may find values and meanings which are of immediate necessity, and can be important factors in human existence. But surely it is true that the only method by which the church can create an interest in these values is by an adventurous search for them in company with those who may be seeking for them under different names.

IV.

The two realms wherein that search must be made are those very apparent ones of the idea of God, and the basis for authority of a code of ethics which will be accepted by educated people.

It has come to pass now that we have entered into a time when we talk about believing in an idea of God, or of not believing in God, without a definition of our terms, and so we are in a position where one does not know what the actual meaning is of the book or article he is reading. One man who says he believes in God may be farther away in his deductions from another man who states his belief in God, than he is from a man who cannot discern any trace of what he would call God. The fundamentalist, the modernist, and the humanist use the term God with practically three distinct definitions, and almost any debate upon the subject ends in futility. We need a frank recognition of the fact that the fundamentalist and the humanist, and all the various shades of opinion between, are conjuring up fancies in their minds as to what they think God must, or must not, be, and then berating one another for having a different conception.

It is now time for all of us to say that we build our faith in either God or man upon a wistful hope. The humanist hopes that man may prove true the faith he has placed in him. He has never seen any man, or men, who have done so, but he still has faith. And the theist hopes that a more complete research into the nature of the universe will prove true the faith he has placed in a God of mind and spirit. But it is still a vague hope.

Yet there are too many educated, earnest and open-minded men who state that they cannot discern any trace of God, and too many educated, earnest and open-minded men who are willing to say that they cannot rationalize existence without some definition which may be called God, to allow us to rest in our present state. A Lippmann and a Fosdick, and the many lesser Lippmanns and Fosdicks, do not belong in separate camps, but should be comrades upon the same quest. Most of us want to admit that we see through a glass darkly, but we are eager to join minds, as well as arms, with all who dream that some day they will perceive the meaning and the reality, face to face.

And the quest for an ethics which will command our intellectual respect and empower our wills must be part of the adventure. The authoritarian era has gone, except for those souls who prefer the monastery to reality, and our ethics must pass through the test tubes of our sociology, psychology and kindred sciences, and be judged by the white light of human ex-

perience. From the ten commandments to the sermon on the mount the test is being made, and the answer shall be given only to those who are willing to make a search in this realm with any comrade who also is seeking, no matter what may be his name. Then what an experience lies before those who believe that religion does hold the vitality and the mind to make such an adventure!

Why Did You Not Preach That Way?

By Arthur B. Rhinow

THE Rev. Hugo Percival was resting in his study. He was well satisfied with the sermon he had just preached; also with the compliments on his eloquence. People admired his orotund delivery.

The maid interrupted his reverie.

"A young man would like to speak to you," she announced.

"Show him into the parlor," he ordered. "I'll see him in a minute."

The visitor was a tall young man, dressed in a dark suit. His face was intellectual. He rose respectfully and greeted the minister with a slight bow.

"Be seated, please," Dr. Percival urged. "What can I do for you?"

"I was very much interested in your sermon," the visitor began. His voice was of the arresting and haunting kind. "But I would like a little more light. You dealt with a problem which is a real problem for me, and I was not able to follow you. Would you, please, try to make it clear for me?"

"Gladly," the minister answered. He was challenged by the hunger in the young man's eyes.

Dr. Percival proceeded immediately. He spoke simply, as man to man, as heart to heart. He forgot himself, but his very earnestness marshalled the choicest vocabulary and added beauty to his explanation.

"And so you see," he concluded, "if we are but really honest with ourselves—what, why, what is this?"

The young man had risen. He was transfigured, and shone with a radiant light.

"Why did you not preach that way?" the haunting voice asked before the vision vanished.

Long Since Forgotten

ALONG the dark there softly wings
A host that gently, strangely sings:
"We are the souls who once drew breath
And have long since forgotten death
Save as an ill dream dreamt at night,
Little remembered in the light."

MERAB EBERLE.

OCTOBER SURVEY OF BOOKS

Psychoanalyzing Columbus

COLUMBUS—DON QUIXOTE OF THE SEAS. By Jacob Wassermann. Translated from the German by Eric Sutton. Little, Brown & Company, \$3.50.

WORDSWORTH'S words on Newton, "Marvel index of a mind forever voyaging through the strange seas of thought alone," sum up Wassermann's characterization and study of Columbus. Wassermann, the author of "The World's Illusion" and "The Maurizius Case," uses the subtitle, "Don Quixote of the Seas," not merely to reveal the lonely and often ludicrous life of Columbus, but also to show up the foibles of all ages. The voyager is depicted against the background of his age—an age of searchings of the unknown, of superstition, of beliefs in miracles, of gullibility, and a frenzy for gold. Into this age comes the lonely figure, advancing from a vagabond Italian adventurer to grand admiral of Spain and viceroy of a mighty empire.

Wassermann is not interested so much in the outward course of Columbus, but attempts to analyze psychologically the motives that send this man "voyaging through the strange seas of thought alone." He is very imaginative and restless. His youth is shrouded in mystery. "He never knew who he was, he only knew what he wanted to be." At the end of his life he wrote, "God has chosen to work miracles through my discoveries." He never weighed evidences, but fed his soul on hallucination. Error was the motive power of his career. He believed in himself even though no one else did. He was eloquent in presenting his plea—not eloquent enough to persuade King John of Portugal nor King Ferdinand of Spain, but with a fervor that convinced Queen Isabel and some men of the church. He makes arrogant demands and boastful promises and on a mere assumption his entire expedition is equipped and sent out. He returns a lonely figure, crime follows his wake, but he demonstrates that the lure of the unknown awakens faith and daring.

TITUS LEHMANN.

The Good Man, the Free Man, and the Wise

LIBERTY. By Everett Dean Martin. W. W. Norton & Company, Inc., \$3.00.

THIS is one of the most daring books of the year. Its denunciation of the masses working through emotion is thought-provoking. It is a psychological interpretation of the history of liberty. The author discusses the periods of liberty and oppression connecting them with one another, and with modern life. To him the Greeks attained the highest freedom. The Romans oppressed the individual with laws and regulations. The Christian church took over Roman ideas of liberty. The renaissance brought back the true freedom and the eighteenth century philosophers and scientists kept it going. But with Rousseau and Calvin the masses by overthrowing the rule of church and state brought about the degeneration of culture. The individual was suppressed for the advantage of the group.

This idea that the good man, the free man and the wise man are one and the same thing, and that if one falls the other falls, is the theme of the book. The author "harps" on this from the beginning. Democracy has failed and the unintelligent rule of the masses is tyranny itself. Emotion determines mob action. Rationalism is unheard of.

No doubt this explains much of the degeneracy of American culture. Our idea of liberty is superficial. We resent the intelligent. We are a low-brow nation. Money is the ruling interest. Yet it would seem that the author is too enthusiastic against prohibition, democracy, emotionalism, and humanitarianism. Turning to the humanists he seeks to revive Greek culture. But the argument against humanism has been that very thing, conservatism. The rationalists often failed. Is not the mob, and emotion, to have its chance? Man is emotional as well as rational—though I wouldn't take a chance on the emotional.

Through the whole book I have sensed not a little conceit. If there is an intelligent, rational minority that should have its freedom and not be leveled to the order of the "fools," be sure Martin expects to belong to that group, and he would not hesitate to deprive the masses. The church may be a reactionary institution, an oppressive institution, but, as he says, it has done much toward the liberating of men. In our machine age where prosperity means more than cultural freedom, in the end, no one is free. But if the cultured minority is to have freedom at the expense of the masses can we be sure that they are "enlightened" enough to enjoy it? No one has freedom but that he achieves it, and he is wise enough to enjoy it. This wisdom, I believe, can be achieved by the masses.

Ministers and church people will learn much from this book and if it could teach them the extent to which they, as a governing group, can safely go without meddling in other people's affairs it will have served its purpose.

RAYMOND KRESENSKY.

The Convictions of Kagawa

LOVE THE LAW OF LIFE. By Toyohiko Kagawa. The John C. Winston Company, \$2.00.

THIS is the most accessible volume in English about and by "the outstanding Christian in Asia," one of whose books brought lines of two hundred buyers to Japanese book-stalls. But the forty pages of prefacing biography indicate that writing is a minor activity in the career of this oriental evangelist, sociologist and philosopher, who has lived for twenty-five years in the Kobe slums, was jailed for leadership of the dockyard strike, sat on the imperial commission on earthquake rehabilitation, persuaded the house of peers to grant 20,000,000 yen for slum reclamation, organized the national peasants union, and launched the Kingdom of God movement for a million souls for Christ in Japan—while almost blind.

Kagawa likens the social insanity of war to that of hoodlums who after the earthquake dived into the Ikawa river among the floating dead to salvage bottles of sake. He deplores the modernist interpretation of love, "that anybody may love anybody, free love and free divorce." He attacks both capitalism and Marxian socialism as erroneous when they assume that supply and demand are matters of goods and gold; he thinks that economic dynamics are psychological. True socialism is "the economic activity of love"; and "love is the only ultimate wealth."

He loves science passionately, and thinks that only pseudoscience finds God and law disparate. Evolution reveals that "the cosmos is love in the bud"; and science shows "how powerfully we are loved by the cosmic will." "Objectivity is not the creation of subjectivity but its content." But "cog-

dition is experiential"; so that God is recognized only by those who love, for God is love.

In the epilogue the genuine Christian mystic in him exults: "Love is my Master, Love is my Holy of Holies, Love is my All in All!"

ALFRED W. SWAN.

American Nobility

THE ADAMS FAMILY. By James Truslow Adams. Little, Brown and Company, \$3.00.

IN THE Adams family America has produced something akin to the best type of nobility in England, a family in which each generation, endowed with superior intellect and character and to a certain extent freed from the ordinary pursuits of life, devotes itself to public service. The biographical study of this family through four generations is written by another Adams, not related, who is by historical training and his unusually detached life specially fitted to interpret them. He is keenly interested in hereditary traits which influence their careers, such as their strong sense of public duty, their courage, firm decision, and readiness to assume responsibility, their remarkable balance of mind and clarity of thought, their tendency to depreciate the efforts and abilities of others and to exaggerate opposition, their "persecution complex," their foreboding apprehension of evils, their dislike of the mob, and their lack of humor. The author seems to see the weaknesses more clearly in the first two generations. In this respect the family has a lesson for all who dream of attaining eminence. It is: do not keep a diary!

The book is more than a biography, for the author uses the family "as a measuring rod to measure the extent of the change in its environment." In the changed political conditions the later generations had increasing difficulty in finding a place. No Adams was ever a party man or a vote getter. Our democracy seems to be depriving itself of the leadership of such men, at least in national affairs. The change in religion is no less marked than in politics. The puritan God of John Quincy has "evaporated, leaving only the New England conscience." As a driving force in life, the later generations have no substitute.

LOU ELLA MILES.

Europe's New Schools

THE NEW EDUCATION IN EUROPE. By Frederick William Roman. Second edition, revised and enlarged. E. P. Dutton & Company, \$4.40.

THE AUTHOR, one of the most distinguished authorities on social and educational problems of modern Europe, has spent ten of the last twenty years investigating social and economic conditions in Europe as they bear on the problems of education. In the preface of the first edition the author says: "The present study is based on the belief that the only substantial hope of rescue in the present world-crisis and the saving of even civilization itself depend upon the degree to which the creative thought that the coming generations may bring is applied to a continued and purposeful reconstruction of the modes of living. The world is in need, as never before, of stronger and more clearly conceived ideals of conscious effort in the service of humanity. The salvation of society must be mined out of its own depths. Much of this work must be done by those now at school, and therefore we are at once led to inquire to what extent the present systems of education provide for conditions that are provocative of free and spontaneous thought." To this

end the book is "an account of recent fundamental changes in the educational philosophy of Great Britain, France and Germany, and a summary of the theory and practice of the Scandinavian countries, Austria, Italy, and the Union of Socialist Soviet Republics."

The author speaks with a sympathy and objective mindedness that would be difficult for one who felt called upon to defend the educational status quo against the "innovations" which have followed in the wake of the great war. He believes that a system of education should represent "an effort to make possible an unrestricted growth of the talents of all the people, without regard to fortune or station." Such a system, however, he states does not obtain in any country—not even the United States. He sketches in readable form the attempts of the nations following the war's destruction of social stratification to construct education along more democratic lines. Educational reforms were proposed in high hopefulness by many of the governments, notably Great Britain, France and Germany, but the confusion and disillusionment of the aftermath of the war, together with the resurgence of privilege and class strife have defeated many of the plans of the leaders and made progress more slow than was hoped by many.

One turns from the volume with a new insight into the difficulties of post-war adjustment which the nations of Europe have faced. A perusal of the book, however, strengthens the conviction that, while educational progress has been less rapid than the friends of democracy had hoped, nevertheless advance is being made and education is steadily enlarging its functions to include not only the enrichment of personal experience and the provision of professional training, but also the more comprehensive task of the reconstruction of the social order.

Of special interest is the author's review of the school systems of the Scandinavian countries and his presentation of the educational projects of Italy and Russia. In the one is to be found an attempt to turn educational practice to the service of the individual persons of the social order, while in the latter educational procedure is organized as a device to make secure the present types of political organization under which the peoples of the two nations are living. In these studies the author has made a dispassionate analysis of the salient factors that are involved in both situations.

The only stricture to which this most timely and scholarly book might be subjected is that it attempts to compress so comprehensive a study into such small compass. Its scope well deserves a series of volumes rather than attempting to do justice adequately to all of the systems surveyed within the limits of one volume. The work will prove to be of very great value as a source of reference to educators, ministers, social workers, and all who are interested in social progress.

A. LeROY HUFF.

Concerning Christian Union

THE CALL FOR CHRISTIAN UNITY: *The Challenge of a World Situation.* By Liberal Evangelicals of the Church of England. Hodder and Stoughton, 7/6.

"UNITY may be theoretically a desirable ideal in Europe and America, but it is vital to the life of the church in the mission field. . . . Divisions . . . in non-Christian lands are a sin and a scandal." These words, spoken at Lausanne by the Indian bishop, are made the keynote of this book. It is written by an archbishop, two bishops, two professors, and seven other prominent clergymen of the Anglican communion. It presents an urgent plea for unity in

view of a rapidly developing crisis in Christian work abroad. Anglicans are doing only one-seventh of the total missionary work undertaken by the reformed churches. This is considered alarmingly inadequate and efforts at rectification have proved unavailing. Further, the free churches on the mission fields will soon unite, and if Anglicans stand aloof they will become a "sect out of touch with all other Christian bodies." There is no need for this to happen. The South Indian and Persian proposals for union (on which there are separate chapters by local leaders) do not jeopardize any vital principle of Anglicanism. The negotiating churches are agreed as to doctrine. The question of the ministry has been the storm center. But as free church leaders are willing to accept a constitutional episcopacy for the united church, Anglicans should be willing to agree to non-episcopal ministry during the inevitable period of transition. The Anglo-Catholic contention as to the exclusive validity of an episcopally-ordained ministry is unnecessary, non-primitive, opposed to the statements of past Anglican leaders, and untrue in experience. The Lambeth bishops have already expressed sorrow for a share in the sin of division, and a desire to make amends. This book calls for action. The way for the church to face is not backward to impractical discussions of a disputed past, but forward to a united and more progressive attack upon the worldwide task which confronts her in the present age.

A. L. HADDON.

The Voice of the Whole Church

POSTILLE. *Predigturfe aller Zeiten an unsere Zeit, in kurzen Lesungen fuer Wochen-, Schul- und Hausandachten. Mit einem Geleitwort von Rudolf Otto.* By Petersmann-Borsdorff. (POSTIL. *Sermonic appeals of all times to our time, abbreviated for the use of week day, school and family worship. With a brief introduction by Rudolf Otto.*) Alfred Toepelmann, \$1.75.

THIS collection of over ninety sermons by over sixty different preachers seems to deserve particular interest and attention from the fact of its suggestion of an excellent and practicable method to cultivate the "ecumenical" spirit of Christendom. The first suggestion for the compilation of the book has come from Rudolf Otto, who has also written the introduction, a leader of international and interdenominational influence and importance, author of "The Idea of the Holy," lecturer in the United States in 1926, founder of the "Religioeser Menschheitsbund" and propagator of a "World Senate of Protestantism," 1929. Doctor Petersmann (a Th.D. of Union seminary, and former student of Rudolf Otto) best expresses the tendency of the book in this statement: "The great 'church consciousness' that is reviving today (Stockholm, Lausanne, etc.) shall come to a vivid expression and challenge in this symposium of preaching appeals of all times to our own time, of all groups to our own groups of the Christian church." Here, on the printed page, we have a "United church"—Catholics and Protestants, Lutherans and Reformed preachers, liberals and orthodox men, representatives of the ancient, the medieval and the modern church, orientals as well as occidentals, preaching from the same pulpit in brief editions of two pages each. Perhaps the author has sought somewhat one-sidedly to root the church consciousness in the great preachers of the past, as the old, reverend name "postil" already symbolizes, and we hope—and are so assured—that a next volume would offer in stronger contributions the Anglo-Saxon voices. Excellently, however, Dr. Petersmann has created the "evangelical" synthesis by his selection, shortening and arrangement of the material, even though the

book is condensed and, therefore, somewhat heavy. It is to be hoped that the book will not only find many appreciative readers, but that this cultivation of a great universal church spirit by means of such a symposium for devotional usage may stimulate imitations upon our own American soil.

MANFRED MANRODT.

Jewish Worship

CEREMONIES OF JUDAISM. By Abraham Idelsohn. *Federation of Temple Brotherhoods, Cincinnati*, \$1.00.

IN THIS popular illustrated description of the essential customs of the Jewish religion, a Christian can find interesting antecedents of our religious celebrations and customs. Telling of the Passover, for example, there is the Jewish practice of drinking the cup, followed by the taking of bread which the master of the house breaks as he recites, "Lo! This is the bread of affliction of which our fathers, etc. Let everyone who is hungry come and eat." One realizes how gloriously Jewish Jesus was in his behavior at the last supper. Another section which deals with the Sabbath allows one to see another link between Christian and Jewish observances illustrated in this day when the Jew tries "to forget all his worries, and to devote himself entirely to his spiritual elevation, to bodily relaxation and to joy."

Quite apart from the comparative study, however, this book is valuable for the understanding it develops of Jewish life for its own sake. The section dealing with ceremonies in the home and synagogue includes descriptions of prayer practices, dietary laws, customs like that of covering the head (a usage still followed today in Orthodox Judaism) and songs with music.

Christian readers might profitably supplement this treatise with "The Union Prayer Book," edited by the Central Conference of American Rabbis (Bloch Publishing Company, \$1). This prayer book, used in the Reform temples of America, is a beautiful selection of the ancient prayers and scriptures, which have contributed so largely to the development and enrichment of Christian worship.

EVERETT R. CLINCHY.

An Anglican View of Union

CHRISTIAN REUNION IN ECUMENICAL LIGHT. By Francis Joseph Hall. *The Macmillan Company*, \$1.40.

PROFESSOR HALL states very clearly standard Episcopalian views on church unity. He invites others to an earnest study of conditions under which unity might be brought to pass. If their positions are constructively considered, he finds himself sympathetic with both Catholics and Protestants; but most of his book is devoted to the Catholic position as he carefully discusses the priesthood, the sacraments, etc., chapter by chapter. He maintains that "we need many conferences, unembarrassed by pressure for immediate results," and pleads for patience with those who do not agree with "us." This book is an S. P. C. K. production and carries an introduction by Bishop Manning.

To those who demand strict scriptural proof for an authoritative church, he replies: "The church was teaching its faith before one word of the New Testament had been written and long before the canon of the New Testament was available." The New Testament is "a very miscellaneous collection of memorials of experience rather than a definitive manual." He admits that "a certain primacy" by divine appointment "per-

tains to the Roman see, but not jurisdictional supremacy," and entertains hope of papal reformation. The right of private judgment must not issue in subjective opinion, but must be disciplined by church considerations.

The word "reunion," in the title of this book reveals an assumption very common among Christians. "Union" would have been a happier choice.

In no other area of activity is such logic tolerated as that which assumes that noses and age—that is, that seven-tenths of the Christian communicants who retain "the ancient Catholic faith and order as being of divine appointment and incapable of compromise or surrender," and the authority of a continuous antiquarian procedure, entrench the Catholic position as the only valid one for a future united church.

Professor Hall contends that the differences between Anglicans and nonconformists are more vital than the differences between certain Protestant groups which differ in no essential particulars. All Protestants, therefore, ought to get together first. He ignores the fact that social and political views throw up barriers which are just as significant as those raised by sacerdotal dogmas and which, in the light of our modern experience, are really more important.

Being afraid of ecclesiastical irregularities, he demands a clear cut, clearly understood platform before the union movement starts. If other lines of endeavor shed light in principle on this subject, experiment is at least of equal value with academic discussion in bringing about union.

His assumption that the practice of the primitive church is more reliable than the Scriptures in approximating the mind of Christ on the subject is greatly reduced in force by that self-same canon of criticism by which he dismissed the Scriptures. Even Clement and Ignatius, whom he cites, are not only fragmentary, but wholly unsatisfactory on the subject.

The grand assumption on which no doubt these others are based is the doctrine that there is to be found somewhere a norm, a definite criterion, revealing the mind of Christ upon the subject of church orders and polity, and that some particular group has been placed on guard to keep anybody from tampering with the sacred deposit.

As an exposition of Anglican views about the church with reference to union, this volume is rewarding reading. The author openly brings himself face to face with the common Anglican dilemma of admitting that the Holy Spirit has richly blessed the work of non-episcopal ministers, yet rejecting them as valid and acceptable officials in the true united church because they lack the credentials of a historic and sacerdotal pedigree.

G. S. BANKS.

Personal Religious Experience

THE PSYCHOLOGY OF RELIGIOUS AWAKENING. By Elmer T. Clark. The Macmillan Company, \$2.50.

IT IS most refreshing to pick up a book on the psychology of religion that frankly proceeds on the basis of the experience of individuals in their actual religious development, and not as some modern psychologists steeped in mechanistic preconceptions and behavioristic doctrines determine and interpret for them what they experienced. Rightly or wrongly, the author of this book takes his thousands of respondents at their word. These are not immature or untrained men and women, but students in 63 colleges and theological seminaries scattered throughout the United States. It is the largest collection of personal religious experiences ever brought together, and points out some valuable lessons, especially for all who are interested or actively engaged in

the processes of religious education of children and youth.

The book sets forth a clear picture of the modern trends in religious awakening, which show a decided fading into the background of violent cataclysmic crises, a product of stern theology, and the greater prevalence of gradual awakening into spiritual consciousness. This is a decided gain for religious education which lays the modern stress on the educability of the child in things religious. The author, however, sounds a timely warning against the trend in religious education which omits the strong emotional currents that are ever present in all vital religion, and which gives itself largely to the technique of habit formation and the elaboration of a system of morals and ethics. He points out the need of something beyond mere character education, namely the inculcation of religion, by which he means "an individual's conscious attitude toward and relationship with God."

W. A. WEBER.

The Chosen People

HISTORY OF THE JEWS. By Abram Leon Sachar. Alfred Knopf, \$5.00.

IT takes an ambitious author to try to condense the history of a race into one volume. But this author has done it, and done it well. The net impression is that of watching a pageant, any detail of which would warrant full and careful study. For here is a running survey of the Jews, with little heat and much light, with little denunciation, but with much sympathy and understanding for the author's people and their persecutors. Even when dealing with the Spanish inquisition, or the Russian pogroms, the author keeps his balance as an historian; he states his facts and leaves the reader to form his own emotional responses.

Of course the background of the whole book is a religious background. It is the religion of the Jews that is supremely important. It is their religion which makes them culturally and ethically important in the world. Their culture, arts, philosophy, economics, sociology, all receive attention; but always these are sketched against a religious background.

The first part of the book, dealing with the Jews of Bible times, is perhaps too long. The same work has been done before, and quite as well. In this case it might well have been still further condensed. But the author reaches real heights when he deals with the Spanish era of the Jews. Abraham ibn Ezra of Toledo, who was poet, theologian, and astronomer; Maimonides, driven to Africa by Moslem persecution, and able there to lift himself to the court of Saladin as the king's physician; these and others illuminate the stately march of the story as a bright banner or robe might indicate a point of importance in a pageant. And this Spanish era deserves bright robes and banners; for it was the expulsion of the Jews from Spain, by royal edict, which sent them to Germany and Russia and Poland and the other countries of Europe and the Levant.

What occurred in Spain was repeated elsewhere. Where the Jew went, the stake and the whip and the torch kept him company. And this persecution drove the Jews in upon themselves, with a bitter jealousy for their ancestral faith. So they kept their faith "pure" by rigidly excommunicating any of their number who sought to liberalize it or to question any part of it. Acosta, fleeing to Amsterdam, found refuge only in suicide; while Spinoza, accepting excommunication, turned to philosophy and built a new world for himself. So the main tide of Judaism is traced down to today's Zionist movement, with occasional pauses for a more intimate look at some outstanding character.

Almost any reader of the book will become interested enough to make use of the excellent bibliography, in order to pursue details of it more closely.

CHARLES STAFFORD BROWN.

The Changing East

INDIA LOOKS TO HER FUTURE. By *Oscar MacMillan Buck*. Friendship Press, New York, \$1.00 cloth, 60 cents paper.

HERE is a book that will help to solve the problem of enlisting lay support for a liberal and progressive and yet distinctively Christian foreign missionary program, emphasized in the letter from Dr. A. L. Warnshuis in *The Christian Century* for July 30. The book derives its chief value from the mood and purpose of the author. The mood is fair and friendly to all that is best and finest in India. The purpose is to present an accurate and faithful, if brief, account of existing conditions and problems in India as they relate to the missionary enterprise. It is a good book to give to laymen who are tired of cheap propaganda and want facts and realism.

One thing the book does is to help us to realize the magnitude and complexity of the problem. Added to geographical barriers and density and variety of population, there are deep-rooted racial, religious and social divisions that alienate the children of Mother India from one another. No panacea is possible for a problem so vast and complex as that of India.

Again, we are given an insight into the soul of India in her religious aspirations and achievements and in her home life. The author, born in India, speaks its language and can explore its minds, and is qualified by a lifelong study to interpret India's best qualities to us.

Finally, the book creates an enthusiasm for, as well as an intelligent interest in, Christian missions in India. This has been proved by laboratory tests in theological seminary class room and in public address before bodies of laymen. After a sympathetic interest in India's quest for freedom of every sort, spiritual and material, one cannot escape the question, "What has Christ to do with India's freedom? Nothing? Or perhaps, after all—everything."

J. S. PLOUGHE.

An Uprooted Jew Finds Religion

MID-CHANNEL, AN AMERICAN CHRONICLE. By *Ludwig Lewisoohn*. Harper & Brothers, \$3.50.

LUDWIG LEWISOHN has found religion. Admittedly! Jew, of German descent, brought up on American soil, he has come to identify himself with his people, his "folk," and their tradition. A modern, steeped in psychoanalysis, partial to "values," who repudiates, in toto, the "Christ-myth," which he lays at the door of Paul. A daring radical. Nevertheless he can testify of release, serenity, peace, and a complete reorganization of his thinking.

The writer is himself evidence of what he calls the "Jewish renaissance." Special interest, of course, attaches to him as former critic. Pacifist views, in war years, in a university teacher, of German-Jewish birth, invite trouble. He found a job among fellow radicals. He found Thelma. Eventually he found religion—a "principle of coherence," a new "binding," which gave life "meaning." Pass from New York to Paris, Berlin, Vienna, Italy, Tunis. Paris becomes center for sanctities of hearth and home, dispensing hospitalities, greeting

notabilities. Familiar figures flit across the page—Dreiser, Sinclair Lewis, Sisley Huddleston, even, at a distance, Einstein and Freud. It is no longer "Upstream" but "Mid-Channel."

Grave rhythm of language attests sincerity. There are echoes of Koheleth; suggestions of Keyserling; even a hint of Carlyle. He cannot, as some, weave "hard, bright patterns." He is sick of "puritan-baiting." He comments on the "expatriate," the "unrooted and rootless" (himself such once), "companionate marriage," experiments in "communism." A modern to moderns!

Nordics will not like him. Nor will his "historical Christianity" pass muster, for all its challenge. We see the workings of the Jewish mind, setting Talmund sayings over against the sermon on the mount. He leaves us with a problem. "The Jewish problem is the decisive problem of western civilization"—which needs a "new synthesis of Hellenism and Hebraism." His treatment of "Jesus, the Jew" fails to convince, and on his own chosen principle of "coherence" seems to be emptied of reality.

W. LASHLEY HALL.

Trouble from Without

CRIME, DEGENERACY AND IMMIGRATION—THEIR INTERRELATIONS AND INTERREACTIONS. By *David A. Orebaugh*. The Gorham Press, \$3.00.

THE gist of the book is contained in its title and subtitle. Its thesis is to postulate and submit evidence tending to prove that the great prevalence and increase of crime in America are the result of a growing degeneracy of our people superinduced or aggravated by the dumping upon our shores of hordes of defective disharmonic and unassimilable aliens. After setting forth in striking language the original racial background of America and the high type of civic and political ideals entertained by its early population, the author, a Chicago lawyer, adduces examples of present day degeneracy. In the longest chapter in the book, entitled "By-products of Degeneration," he pays his respects to yellow journalism, the theater, the movies, the exaggeration of sex, the growth of political corruption, nullification and the well nigh universal disrespect for law, and shows how these and other agencies and consequences of decadence are causally connected with America's erstwhile mistaken immigration policy. Not only is such causal connection graphically pointed out but a logical and practical scheme of educational and political polity is outlined whereby the inroads of degeneracy may be checked and crime lessened. The importance of eugenics, birth control, the sterilization of defectives, electoral and other reforms as a part of this scheme is stressed and the various topics entertainingly discussed.

The author purports to write for "the man on the street" rather than for the scientist or trained expert. This fact should increase popular interest in his book.

H. R. LOOKABILL.

A Man of the People

BRIAND, MAN OF PEACE. By *Valentine Thomson*. Covici, Friede, Inc., \$5.00.

A RISTIDE BRIAND is not a scholarly man. He reads little and writes little. His thinking processes work in such an unobtrusive way that he has often been called indolent—an accusation which the achievements of his sixty-eight years forcibly belie. Of sturdy Breton peasant stock, he has always been a "man of the people," even today when he sits with the most powerful men of the earth. For

he has in himself that power which comes from great simplicity and sincerity, from a profound sympathy and pity for mankind and from an intelligently directed desire to ameliorate human suffering.

During all his troubled political career—for being premier twelve times means being rejected twelve times—dealing with internal strife between capital and labor, between church and state, between regional antipathies, peace has always been in the back of his mind. Caught in the horrors of the world war, his plans for peace, hopeless as the situation seemed, took wider scope. The idea of a League of Nations first came to him in 1915. He pondered over the idea that peace was a bigger thing than victory. "Peace is an exacting mistress, still more exacting than war," he said.

Briand embodies the essentially French qualities of logical thought, common sense and moderation which fit him to be a leader of the world's thinking on permanent peace. Possessed of a magnetic voice, using simple language understood by all, his oratory soon wins friends for his ideas, while his kindness, gentle irony and persuasive charm, combined always with a natural politeness, help smooth away the strain between sessions of an important conference.

Miss Thomson's book is by no means a final biography of Briand. She has known him personally over a long period of years, her father having been in the French cabinet at different times and she presents him to us rather as a great friend whom she would like us to know and enjoy.

PEARL MAHAFFY.

The Industrial Revolution in China

FARM AND FACTORY IN CHINA. By J. B. Tayler. *Student Christian Movement*, 2/6 net.

IT IS a far cry from the great farms of America, with their cheap power, tractors and machines, to the small holdings of China where farming is done without even the help of animals, though hoeing might be done by "a light cultivator pulled by a donkey nineteen times as quickly."

In China may be seen "pairs of laborers, bathed in perspiration, spending days sawing planks out of big logs that a band saw would reduce in an hour or two." When one reads of iron being raised by a hand-windlass, of men working 20-hour shifts in coal mines or 17 hours a day making stockings, one cannot but pray with Ebenezer Elliott,

"When wilt thou save the people,
O God of mercy, when?"

Mr. Tayler does more than enlist our sympathy, he shows that knowledge of the facts must precede attempts at reformation. For instance, "Even in China men do not work for 20 hours at a stretch and the nominal 20 apparently means 16 of actual work," and when we read of the porcelain workers of Kiangsi being paid 2/5 per day we must remember that men "manage to live for less than four pence a day" though "the diet consists solely of rice and salted cabbage"—not very satisfactory for men doing hard physical labor.

This book shows how the industrial revolution is working in a continent where hand work has been practiced for centuries and the author hopes to minimize the evil effects of that revolution in the replacement of man power by machinery. He shows the right line of advance from the Christian as well as the economic standpoint.

Seeborn Rowntree says, "Every factory which pays low wages is a menace to the welfare of the community." But the standard of living varies in different countries and the aim of the Christian economist is to find an equation which

will give the requisite standard while taking account of all the circumstances. Then it may be possible to say that "the textile workers of Shanghai might be paid one-sixth the wage of the corresponding Lancashire workers for one-quarter the output, while their money might go three times as far."

Here is no dry statement of economic law but a thrilling account of conditions in a country whose economic problems "bristle with international difficulties."

H. BUNCE.

Sex According to Science

SEX IN CIVILIZATION. Edited by Calverton and Schmalhausen. *The Macaulay Company*, \$5.00.

THIS is one of the most extensive symposia on sex that we have. Since Calverton and Schmalhausen are the editors and the introduction is written by Havelock Ellis, it is obvious that the prevailing point of view is thoroughly liberal and scientific. A glance at the main divisions of the book will show that the title is correct, that the book is a discussion of sex attitudes and practices in civilization: Sex through the Ages, The Role of Sex in Behavior, Sex and Psycho-sociology, Sex and Psychoanalysis, The Clinical Aspects of Sex, Sex in Poetry and Fiction. Each section has from four to seven chapters, representing such various points of view as McDougall and Jastrow, Lindsey and Barnes, Fritz Wittels and Margaret Sanger.

The church is given considerable criticism because of its obscurantist attitude toward the whole matter of sex practice and education. Schmalhausen, in his chapter on "The Sexual Revolution," is especially bitter. One feels obliged to admit that much of his criticism is just, though there is need for a statement of what the liberal churchman's attitudes and practices are, and of the excellent clinical work which some churches are doing in this field.

For the minister the volume is invaluable in opening up the entire field. It will give him an understanding of the modern and scientific attitude toward sex from such phases of it as sex in education, the sexual factor in divorce, wisdom for parents, the whole approach of psychoanalysis, the matter of birth control, sex in genetic psychology, and the technique of sex love. This will, at least, keep him from speaking ignorantly and foolishly on the subject, and may even give him some insight into certain pastoral problems.

CLARENCE SEIDEMSPINNER.

The Saga of a Modern Viking

CAPTAIN SCOTT. By Stephen Gwynn. *Harper and Brothers*, \$4.00.

IT SEEMS fitting that a new biography of Captain Scott should appear almost simultaneously with the return of Admiral Byrd from the south pole. One of the merits of this book is that it is free from the detailed irrelevancies that clutter many would-be biographies. Neither does the author indulge in vivisection, displaying his subject's separate members to our horrified gaze! Rather do we feel the single impact of a great personality upon ours. The man himself is projected from the pages in high relief. This result is accomplished mainly by the use of many of Scott's letters to his wife, which have not heretofore been published. Thus the book becomes somewhat of an unconsciously-written autobiography, a "psychograph" revealing his mental and spiritual self.

These intimate letters reveal Scott's extraordinary ability to transmit his own feelings and sensations to others. One feels his own spirit vibrating in sympathy with his spirit. And one realizes it is the spirit of a true man—a man who, though "a

sensitive and a romantic," nevertheless achieved complete mastery over his feelings and fancies. He was strong, yet almost femininely tender; a dreamer, yet a man of strenuous action. His last letters, written in the presence of the Last Enemy, give the true measure of the man. Not one word of regret or complaint appears in all these letters. Having made the longest sledge journey in history, though beset with a series of un-

precedented misfortunes, yet his mind and spirit do not waver. He fails only by a hair's breadth, but he does not rail against an ironical fate. He and his companions "bow to the will of Providence, determined still to do our best to the last." His seeming failure was his greatest triumph. One closes the book feeling that "This was a man!"

G. CLIFTON ERVIN.

C O R R E S P O N D E N C E

A Question for Mrs. McCormick

EDITOR THE CHRISTIAN CENTURY:

SIR: Mrs. Ruth Hanna McCormick has made a pledge that in case of her election as United States senator she will vote to repeal the prohibition laws if the referendum receives a majority vote in this state. In other words, she is willing to raise her right hand toward heaven and with a solemn oath swear she will support the constitution of the United States knowing at the time that she has promised and intends to violate that oath by voting to modify the Volstead law in a way to permit the sale of intoxicating liquors for beverage purposes in violation of the 18th amendment. She charges her democratic opponent with being a nullificationist because he proposes to do the same thing although he has not made any promise to abide by the referendum vote. Can she escape the same charge? Will any referendum release her from her oath?

What does she mean by a "majority" vote? Does she mean a majority of the votes cast on the subject, a majority of all those voting at the election, or a majority of the registered voters? We know by experience that large numbers of those who vote at the election will not vote on the referendum since the questions will be printed on a separate ballot and many overlook them or are not interested enough to vote as they regard it of no binding effect. Moreover, it is generally believed and quite well substantiated that there are from 50,000 to 100,000 fraudulent votes cast or counted in Chicago at every election. Can we expect anything less on a referendum with the Thompson-Crowe-Snow crowd and their crooked henchmen in control of the republican party in this county and Cermak and his wet democratic friends in control of the democratic party?

It seems quite evident that no referendum can be had on the question that will really represent the sentiment of the majority of the voters. The candidates are the best referendum. The wets have plenty of money and will spend large sums to get out the wet vote. If Mrs. McCormick is as dry as she claims to be, will she contribute \$250,000 (not a large amount for a woman of her wealth) or even \$100,000 to get out the dry vote and will she urge the people in her speeches to vote no on the referendum? She will probably spend a total of \$500,000 by election time to satisfy her own ambition. Will she spend \$100,000 now for a principle and thus help convince the voters that her motives are not wholly selfish?

Chicago.

R. CLARENCE BROWN.

What About "Church Extension"?

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer has been a worker in the Congregational denomination for 60 years, for 40 years an ordained minister and for the last 17 years superintendent of two conferences composed of 6 Eastern states. But there are so many statements about our missionary methods in the recent article "Juggling the Missionary Dollar" that I never heard before, that I crave the privilege of informing the readers of *The Christian Century* that the dishonest methods ascribed to us in this article are not approved by our denominational leaders and have not been practiced where it has been my privilege to serve.

I will put my correction in the form of brief statements:

1. We do not appeal for missionary money to support specific objects as a rule. Each church is asked to contribute a certain amount per year for Congregational missions. Whatever may be said in the addresses about specific needs by way of illustration, the congregation is asked to send its contribution to the conference treasury to be credited against their apportionment and used as a general fund to maintain work on mission fields. There is no promise that any part of the contribution shall be applied to specific objects.

2. Even when the project method was introduced, we took special pains to explain that the project assigned to any church was to be studied as an illustration of a general need and of the kind of work our societies are doing; but that the money contributed by that church would not go to that project unless designated for that purpose when remitted.

3. Every giver has the privilege of designating the specific field to which he wants his money applied. Every designated contribution is sent by the conference treasurer to the board which administers that piece of work with the request of the giver. The board applies the money according to the request unless that field has been already financed.

4. Every church in the conference knows that all undesignated contributions are divided into three parts. A certain known percentage goes for the support of fields under foreign flags administered by the American board. A second percentage goes to the home board which cares for the underprivileged in the United States beyond the boundaries of the local conference, such as Negroes, Indians, Mexicans, etc. The third percentage goes into the missionary treasury of the conference, to be used for starting new work and aiding weak but needed churches within conference bounds. The amounts given to each of these churches is published in a statement sent to all the churches.

5. None of this aid money is supposed to support competitive churches. The extension boards ask us not to aid an enterprise in an area of 1,000 population where there is an efficient church of any denomination.

I trust this correction will relieve our denomination of the charge of being dishonest where other charitable organizations are honest.

Philadelphia, Pa.

CHARLES W. CARROLL.

Good News from East Marion

EDITOR THE CHRISTIAN CENTURY:

SIR: Your readers will be glad to learn that the members of the labor union who were dismissed from the East Marion, N. C., Missionary Baptist church following the strikes have all been reinstated to full membership. This was done voluntarily by the church except for the case of Dan Elliott who was formerly chairman of the board of deacons and who was a prominent leader in the strike. In Elliott's case a hearing was given by the church on the charges of "unchristian conduct" which had been brought against him. No evidence being presented to support the charges, the church voted unanimously to reinstate Elliott to full membership in the church. He and his wife then, on their request, were granted regular letters recommending them to full membership in other churches.

New York city.

JAMES MYERS,

Industrial Secretary, Federal Council of Churches.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Sir Harry Lauder Strong for Church Union

A correspondent for the Scots Observer called upon Sir Harry Lauder and asked him how he thought the Scots of other lands would regard the proposal of union between the Presbyterian Church of Scotland and the Episcopal church of England. Here is Sir Harry's reply, as reported: "See here, in a village not far from where I stop there are three churches, each of them worshipping the same God, all of them reading the same Bible, all of them Presbyterians, and yet these churches keep the people apart. D'you think that's right? Religion to my mind is a thing that brings all men together like a great big family party, and I believe in anything that is going to end this keeping of men apart, and will make them happy, and feel as if they had all the one aim of brotherhood. When we Scots went abroad we took our individualism with us, and preached it in the new countries, and we have used what ought to have bound men together to keep them separate, as we did at home. We have a lot to undo."

Death of Bishop R. L. Rudolph

Bishop Robert L. Rudolph, of the Reformed Episcopal diocese of New York and Philadelphia, died suddenly at his summer home near Dorset, Vt., Sept. 16, at 64 years of age. A graduate of New York university and Princeton seminary, Dr. Rudolph was consecrated a bishop in 1909. He had been vice-president of the general conference of the Reformed Episcopal church and president of the board of missions. During a period from 1895 to 1903 he was a pastor, but gave up that service to become professor in the Reformed Episcopal seminary, Philadelphia. Since 1925 he held the post of dean of that seminary.

Congregational-Christian Year-book Is Published

A total membership of 1,052,924 is reported by the Congregational and Christian churches in their first united year-book, just published. A net increase of 8,110 is shown over the combined memberships of the two fellowships for the previous year. The merger of the national council of the Congregational churches and the general convention of the Christian church was ratified last year. Arrangements are now being made for the first meeting of the new united denominational body, the general council of the Congregational and Christian churches, in Seattle, Wash., next July. In the meantime many steps toward the consummation of the merger have been taken. The foreign mission work and the denominational periodicals were merged last spring. The merger of the "home" or national mission work in this country will become completely effective Jan. 1. Sectional and state mergers which have been completed include the formation of the Ohio Conference of Congregational Christian churches, the Indiana Conference of Congregational and Christian churches and the Southeast Convention of Congregational and Christian churches, representing churches in 11 states from

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Delaware to Florida and west to the Mississippi river. The new year-book was edited jointly by Rev. Charles Emerson Burton, general secretary of the National Congregational council, and Rev. Warren H. Denison, executive secretary of the General Christian convention, who are both ex-officio secretaries of the new general council. The total number of churches listed in the new book is 6,560, of which 5,409 are Congregational and 1,151 are

Christian. The total Sunday school enrollment is 789,427, a decrease of 14,093; the total membership in young people's organizations is 161,039, an increase of 3,302.

The New Moderator of Canada's United Church

At the opening session of the fourth general council of the United Church of Canada, held at London, Ont., in mid-September, Dr. Edmund H. Oliver, princi-

British Table Talk

London, September 15.

WHEN I first saw Rothenburg I said to myself, as the old lady remarked when she first saw a giraffe, "I simply do not believe it." Rothenburg comes nearer to perfection in its own style than any other of the homes which Reflections of a man has built for himself, Rubberneck where he may live in good fellowship. But the city is perfect in that it has been able so far to keep its treasure unspotted from a later world. Men talk idly of the works of nature as though they were in some way more worthy of the Lord of the world than the cities man has built. But always he works through means; and why should he not achieve as noble work through the hands of man as through the ice and snow, the earthquake and the storm fulfilling his word? Certainly Rothenburg is a work of the Lord God, who is beauty as well as truth and holiness and power. In Rothenburg it is impossible not to overleap the ages and be back again among the enchantments of the middle ages and the later times, after Europe had been split asunder. True, there were days of terror which came upon the little city when the Thirty Years' war, being a religious war, desolated Europe. Those experiences when Tilly entered the city stand out above others in memory, but they were but rare moments of tragedy among long years of more quiet life when things went very happily in Rothenburg. That city, it should be added, is in northern Bavaria, not very far from Nuremberg.

Will Old Things Survive Only as Museums?

What is a civilization, bent upon mass production and mechanization, to do with the masterpieces of an earlier day? Can the cities of our modern world exist side by side with these fragments of an older world? Certainly all the signs point to a triumph of the mass-movement in human societies. The typical building will not be the church of the mediæval times or its manor house, but the skyscraper. There is an instinctive rebellion against the new order; India gives one example out of many; but so far the resistance to the new and strange, magnificent and terrible vision of mankind has been ineffectual. Men will ask when they see such cities as Rothenburg—and there are more of them in Europe than is sometimes recognized—"Did man, who made New York, make thee?" But the disquieting question must come to us, Will something be sacrificed

which comes down to us from an earlier day, and sacrificed forever? Or will those earlier cities be preserved only as museums, while the world proceeds to return behind them to earlier models, to Assyria and Babylon and Egypt? These modern buildings are in my judgment strangely beautiful in their own kind; they are not, of course, an expression of any defiance or even questioning of the Christian mind; but neither are they in any distinctive sense an expression of the Christian mind. Their builders—and they are found in every land—largely ignore such things. I give my own judgment for what it is worth, but to me neither Nuremberg nor Rothenburg would have been built by other than Christian men. Oh, of course, they were not perfect Christians; they were in many ways less moral than others who have no Christian faith, but none the less they did believe in Christ and in the redemption wrought by the eternal love, and beauty came to them with their creed. It may be that their work will be preserved as a museum which bears witness to an outgrown mood of humanity. Or it may be that man will return to seek for that strange lost word of theirs.

Wars, Ancient And Modern

Tilly was a great captain in the Thirty Years' war. They keep the legend of his threat to sack Rothenburg—a threat averted by the gallant act of the burgo-master who swallowed a draught of wine, an act which the conqueror Tilly had said in jest should bring a respite for the city. Very shocking and horrible doings of Tilly and other warriors of the Lord, to sack cities! On our way home the conductor of the party told how during the late war he had gone from door to door seeking food. That was due to the blockade—a measure which every modern state considers lawful. Now a blockade is, of course, only a method of sacking, not one city only, but a whole countryside; and whether we have a right to condemn the victorious generals—Tilly in his wars, Cromwell in his Irish campaigns—is not clear. That conductor was a charming man; not many miles from the ancient city he caused the car to be pulled up quickly and got down to escort into a place of honor on his chariot a man whom he had seen on the road. He was a miller and as our conductor explained, when food was scarce he had never refused to give him a little meal. Thereupon he received him with

(Continued on page 1229)

"A MASTERPIECE"

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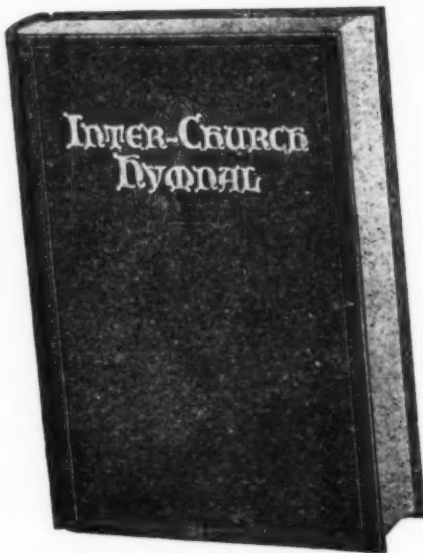
So says Rev. Raymond D. Adams, Grove Presbyterian Church, Danville, Pa.

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The tunes were selected and rated musically by the 650 Fellows and Associates of the American Guild of Organists. The hymns appear in the order of their popularity and musical rating. All unsingable tunes were rigidly excluded but 2000 tunes not included are indexed and rated for reference.

Katharine Howard Ward, well known organist and musical authority, has acted as Musical Editor.

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The "Aids to Worship" section comprising one hundred pages, arranged by Albert W. Palmer, D.D., President of the Chicago Theological Seminary and former active Pastor, provides a new and stimulating handbook of devotions for public and private use. It includes calls to worship, confessions of Faith, unison and responsive readings, program material, litanies, meditations, prayers, etc., with extra-biblical selections from the poets and other devotional writers.

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but there is one new one which has just been issued from the Westminster Press, at Philadelphia, which possesses such unusual merit that it should be broadcast to all leaders of youth. It is called *The Church School Hymnal for Youth*. It contains a collection of the most worthwhile hymns with responsive readings and worship programs of an unusually high order. The book should be seen and examined to be appreciated."—*Federation News, Brooklyn Federation of Churches*.

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pal of St. Andrew's college, Saskatoon, was elected moderator to succeed Dr. W. T. Gunn. Dr. Oliver is a graduate of the University of Toronto, and received his

Ph.D. at Columbia, from which university he went to McMaster university as head of the history department. In 1909 he went to the university of Saskatchewan, and

Special Correspondence from Chicago

Chicago, September 27.

THE 1930 year-book of the Chicago church federation is just off the press, and contains some very interesting information concerning the progress of Protestantism in this city. According to the executive secretary, Walter R. Mee, cooperative activity through the church federation shows

marked advance. During the past year Episcopal and Lutheran cooperation have been added: the Episcopal church participating in the united religious survey of metropolitan Chicago and both Episcopalians and Lutherans in the pre-Easter evangelistic campaign. The survey, which is expected to provide important information upon which the various denominations may base their programs of service and expansion (as, indeed, they already are doing to a marked extent), will not be completed for some time yet. Indeed, it is hoped by a good many far-sighted ecclesiastical strategists that the survey may become a permanent process, continually pouring its findings into the office of the church federation and of the various denominational executives charged with the responsibility of directing the programs of their churches. Altogether, Mr. Mee says, there is probably no church federation in the country through which so many denominations have cooperated in so many major enterprises during the past year as is the case in Chicago. Church building, the report shows, has gone on actively through the year, the Methodists leading and the Lutherans coming a close second. Plans are under way for cooperation in organizing a congress of religions in connection with the Century of Progress exposition, 1933, with George W. Dixon as chairman. Dean Shailer Mathews, president

of the federation, has just returned from Europe where he has been presiding at the meeting of the executive committee of the world conference on international peace through religion. Already 11 great religions are represented in the movement. Dean Mathews expressed the hope before leaving for Europe that the first conference might be held in 1933 in connection with the exposition.

* * *

Celebrating the Year 5691

The annual feast of Rosh Hashana began last Monday night, ushering in the year 5691 for our Jewish brethren. The day ranks in sacredness and solemnity second only to Yom Kippur, the Day of Atonement, and special services were held in all the city's synagogues and temples. Perhaps the largest service was held in Temple Shalom on the north side, where Dr. Abram Hirschberg conducted the first high holiday service since the dedication of this magnificent new structure, erected at a cost of \$1,750,000. Rosh Hashana is a time for "self-searching and self-criticism," the central conference of American rabbis declares. The blowing of the shofar, or ram's horn, one of the central acts of the feast, is intended "to stir the heart of man and awaken him to the essential spiritual aspects of the day."

* * *

Salvation Army Wants a Lot of Money!

We hope they'll get it, and we think they will—\$379,491 is the amount of the Chicago budget which the Salvation army is now seeking to raise. To one whose memory goes back to the days when the army was still sneered at and pelted with stones by some, and was the recipient of a few pennies through the tipsy generosity of others, it seems like a miracle to read of a "kick-off" banquet held in the Hotel Sherman—attended by 800 persons among whom were many of "the 400"—in which the drive for the 1930-1931 was got under way. What did the army mean to the socially elect in the good old days? But now! "If it weren't for the army, who would do the job?" asked George Nixon, chairman of the campaign committee. And the job—one notes such items in the budget as \$88,000 for the Chicago central relief department medical clinic, free employment, anti-suicide bureau; \$47,000 for evangelistic programs; \$36,000 for women's home and hospital; \$63,000 for young woman's home for working girls, and so on. "Pure religion and undefiled before God and the Father is this!" The budget this year, according to Mr. Nixon's statement, includes an additional \$30,000 for family and transient relief; thus we get another index of current conditions.

* * *

The Chicago Forum's Program

The program of the Chicago forum for the current season, just received in the (Continued on next page)

when the Presbyterian church of that province passed an ordinance to establish a theological college in connection with the university. Dr. Oliver was chosen as principal. During the war he served as chaplain and later as head of the "university behind the lines" established for Canadian soldiers on leave. After the close of the war he returned to St. Andrew's college, and from that center has made his influence felt throughout the entire dominion. He has served on several government commissions, and written a number of books. In his speech of acceptance of the moderatorship, Dr. Oliver urged that "the great work for the church at this time is courage, an utter devotion in the face of all difficulties to the high will and purpose of the Master."

Evanston, Ill., to Conduct Forum on Science and Immortality

The Sunday noon forum of Evanston, Ill., will have as its general theme for weekly discussion this season the question, "Do American Men of Science Believe in God?" The series will be in charge of

Prof. Edward L. Schaub, head of the philosophy department of Northwestern university. The forum had its first session Sept. 28, at First Congregational church, Evanston, with a discussion of the distinction between the God of religion and the god of metaphysics.

Madison, Wis., Episcopal Church Will Broadcast Services

Grace Episcopal church, Madison, Wis., has signed a contract with the new broadcasting station of the Wisconsin State Journal, wisj, and will begin shortly to broadcast its Sunday morning services.

Dr. Samuel A. Eliot Speaks at Chicago Sunday Evening Club

Last Sunday evening the Sunday evening club of Chicago began its 24th season, with Dr. Samuel A. Eliot speaking on the subject, "Our Heritage for Christian Citizenship." Clifford W. Barnes, under whose direction the club has had its remarkable development, is taking as the subject of his Bible talks this season, "The Trail of a Pathfinder."

Chicago Protestants Spend 12 Millions For Buildings Last Year

According to figures in the new year book of the Chicago church federation, recently published by Walter R. Mee, general secretary, Chicago's Protestant churches spent \$12,539,222 on new church buildings and other religious structures during the past year. The Methodist led all other denominations, ten congregations of that fellowship having undertaken building enterprises during the year at an outlay of nearly two million. Lutherans of all synods, with an expenditure of \$1,741,000, rank second; Episcopalians third; Baptists fourth. The Lutheran bodies show the largest membership gain. Mr. Mee reported that the evangelism campaign conducted by the church, stimulated

by federation activity, culminating at Easter, added 65,000 to the church membership rolls. The entire Protestant church growth, including the campaign of evangelism, totals an estimated 100,000. The

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CHICAGO CORRESPONDENCE

(Continued from preceding page)

mail, looks exciting. It begins with a debate, Thursday evening, Oct. 16, in Orchestra hall, on "What Shall We Do with Prohibition?" Former Senator J. W. Wadsworth, of New York, espouses the wet cause, and Colonel Raymond Robins the dry. Many will be there to have their opinions confirmed, but some may go to find out; let's hope so. The regular Sunday afternoon meetings start off in the Adelphi theater on Nov. 2, with Prof. David Friday discussing "Causes of this Business Depression, and Probable Consequences." The entire series so far announced deals with questions of present vital concern. Fred Atkins Moore, the dynamic leader of the Adult Education council, which conducts the forum as one of its activities, is properly entitled to a large part of the credit for the work of this very serviceable organization.

All Noisy on the Gangster Front

A federal detective, leading a raid on a Capone joint the other night, found a carbon copy of a secret police list reposing under the pillow of a gangster. The list contained the names of several hoodlums "for whom vagrancy warrants might issue." It was observed that crosses had been placed against eight of the names on the list. Now the charge is made that not only is there a spy in the police department who keeps the criminal ring informed, but that in this case the list had been deliberately taken to Capone headquarters for censoring. At any rate, it is said, a new list was prepared, omitting the eight names marked with a cross, and two others; further, no names left on the list are recognizable as prominent Capone gangsters. The chief of detectives and his secretary insist that the list was stolen from the secretary's desk; when the list was made up again, says the secretary, he did it from memory, and happened not to remember the ten names omitted! What a coincidence! But it seems to shed light on the failure of some police round-ups.

CHARLES T. HOLMAN.

Is BEHAVIORISM dead?

The Answer is

No!

THE PUBLISHERS WEEKLY,
September 13, 1930.

Watson's "Behaviorism," which has been a steady seller for six years, will appear in a revised edition on Sept. 25 . . . completely rewritten material . . . over 100 pages of entirely new

In **BEHAVIORISM: A Battle Line** which challenges the Watsonian school, are valuable chapters by: Professors McDougall, Brightman, Rall, Sanborn, Ellwood, (Rufus M.) Jones, Sanborn, Ellwood, Finney, (J. H.) Coffin, Morse, Seneker, Garrison, Langdale, Hough and King, Bishop McConnell, Father Centner, and Rabbi Mark.

Some of the highlights of

BEHAVIORISM: A Battle Line

"The Psychology They Teach in New York." PROF. WM. McDOUGALL.

"Behaviorism and the Doctrine of Freedom." BISHOP MCCONNELL.

"Behaviorism and Experience," HARRIS FRANKLIN RALL.

"Have Souls Gone Out of Fashion?" RUFUS M. JONES.

EARLY in 1930 COKESBURY published **BEHAVIORISM: A Battle Line**. Since then, it has evoked much praise and not a little criticism—the praise, from preachers and teachers who wanted to meet the materialistic philosophy of Behaviorism and its doubtful moral concepts; the criticism from those who either adhered to the behavioristic school of thought, or who claimed that Behaviorism is dead. Behaviorism most assuredly is not dead. . . . These appreciations of **BEHAVIORISM: A Battle Line** attest its value and timeliness:

Says JOHN M. VERSTEEG in *Christian Century*, "The preacher who fails to read this book is in a sad case."

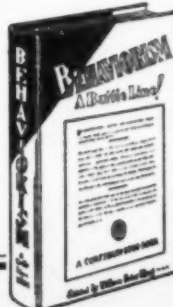
Says *Outlook and Independent*, "A veritable armory of ammunition against the malevolent advance of materialism."

Says LYNN HAROLD HOUGH, "Here is critical appraisal, sure insight, and stirring and persuasive affirmation of human and spiritual values."

Says the *Religious Book Club Bulletin*, "In directing their concentrated and devastating fire upon the weak points of the behaviorist citadel, a distinguished company become strong and timely allies of religion."

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Rev. R. E. Vale Leaves Oak Park, Ill., for Detroit Pastorate

Rev. Roy Ewing Vale, minister at First Presbyterian church, Oak Park, Ill., a suburb of Chicago, for the past 10 years, has accepted a call to Woodward Avenue church, Detroit, where he will begin service Nov. 1. Last March Dr. Vale had a call to Santa Monica, Cal., but decided to remain with the Chicago church.

Latest News from Santo Domingo Mission

S. G. Inman, secretary of the Board for Christian Work in Santo Domingo, passes on a message received from the superintendent of Santo Domingo mission: "The number of wounded is almost unimaginable—well over 15,000, I think. Many are dying of gangrene. We will never know how many dead there are. We are feeding an average of 600 babies daily in the

old hospital." Checks for the aid of this critical relief work may be mailed to Dwight H. Day, Room 1701, 419 Fourth avenue, New York city.

Will Debate Atheism in Three Cities

As a result of statements concerning atheism made by Rev. Walter A. Maier, at the annual Luther day celebration in August at Ocean Grove, N. J., of the Missouri Lutheran synod, he has been challenged to a formal debate by the Atheist society of Chicago. His opponent will be either Mr. Clarence Darrow, Chicago lawyer, or Mr. Olin J. Ross of Columbus, O. It is expected that a series of three debates will be arranged to be held in Chicago, St. Louis and New York. Dr. Maier is professor of Old Testament Interpretation at Concordia theological seminary, St. Louis.

Dr. A. W. Blackwood Goes to Princeton Seminary

Dr. Andrew W. Blackwood, for several years professor of English Bible at the Presbyterian seminary, Louisville, Ky., was installed this autumn as professor of homiletics at Princeton seminary. He is the second new professor installed since the reorganization of the institution. Dr. Samuel M. Zwemer became professor of missions Oct. 1.

Missouri Disciples Leader Closes Secretarial Service

Rev. Casper C. Garrigues, for nearly 11 years corresponding secretary of the Missouri Christian missionary society, has resigned from that post, and is entering the service of the Pension fund of the Disciples for a time, after which he will again enter a pastorate.

Noted Preachers at Huntingdon, Pa. Church

Dr. Frederick F. Shannon, of Central church, Chicago, was a recent speaker at the week-night preaching mission conducted by the men's league of the Abbey church, Huntingdon, Pa., to which Rev. H. D. Mc-

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Herbert L. Willett, Editors

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HYMNS OF THE UNITED CHURCH, as would be expected from the title of the book, sounds throughout the note of Christian unity, and every page breathes the spirit of worship, which is being more and more emphasized with the cultural development of the churches.

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Keehan ministers. Dr. J. Fort Newton and other distinguished leaders will appear in the Abbey church pulpit during the winter.

Methodists of Brazil Elect Bishop

The Methodist council of Brazil, which

was granted autonomy by the general conference of the Methodist church last May, held its first general conference last month,

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THE VOICE OF INSPIRATION

Special Correspondence from the Philippines

Manila, August 22.

THE STIR over the appointment of Nicholas Roosevelt to the post of vice-governor has by this time somewhat subsided, although there is to be a public burning of his book, "The Philippines: A Treasure and a Problem."

Nicholas August 31 at the foot of the Roosevelt monument to Rizal, the George Washington of the Philippines.

For a time it appeared that the legislature was going to revive the policy of non-cooperation which was used against General Wood, but the knowledge that this could not be started without involving the entire government, including the relations between the governor general and the legislature, has turned the leaders against such a drastic course of action. The vice-governor is the ex-officio head of the educational system of the islands, and any effective hindrance of his work would strike a blow at the public schools, which are still one of the most popular institutions in the Philippines. So the present opinion is that it is better to cooperate, in spite of the fact that the appointment is extremely distasteful to the Philippine legislature. [Mr. Roosevelt resigned on September 25.—The Editor.]

have occurred this month. The principal mines are all controlled by American capital. A strike of another kind has been going on at Iloilo, one of the principal ports to the south. Laborers out here receive from 30 to 75 cents gold per day. In the face of the constantly rising cost of living, these laborers in Iloilo struck for a 20 per cent increase. When the company imported strike-breakers, the union men made trouble, the constabulary were brought on to defend the sacred institution of property, and the strikers were defeated. Again and again during the past year or more since we have lived here, the same thing has happened in other places. Although I have followed the accounts of the labor conflicts rather closely, I have not seen a single account of labor's arbitrating an increase in wages or winning a strike. Is it therefore a matter of wonder that the communists have a good foothold in the Philippines, so that they were able some months ago to split the forces of organized labor and carry off a considerable portion of its membership into a separate organization?

Educational Advance

The Christian mission (Disciples of Christ) has just opened a new student center building in Vigan, Ilocos Sur, and will soon dedicate a beautiful new chapel at the same place. Vigan is the site of the newly opened branch of the University of the Philippines. It has a provincial high school with two thousand students, and a normal school with several hundred more.

Anti-Leprosy Campaign

In spite of the economic depression, which a prominent Filipino recently said is more severe than anything experienced here since the American occupation, the anti-leprosy campaign has collected more than \$15,000 for the rehabilitation of the cured lepers. Rev. Paul D. Eddy, pastor of the Central Student church (Methodist) who has had charge of the drive, is unfortunately being compelled to return to America soon for reasons of health.

Osmena of Cebu Heads The Government

With the departure of Senate President Manuel Quezon for the United States, where he is to attempt to recover his health and to further the cause of the independence mission, Senator Sergio Osmena of Cebu becomes the ranking Filipino in the government. Tall, quiet, conservative, he is the exact opposite in type to the quick-moving and dynamic Quezon, whose team-mate he has been for years. He has outlined his policy as one of support of Governor-General Dwight W. Davis, who has, in the year of his incumbency, become one of the most popular of all the governors-general.

Organized Labor And Strikes

Two more gold strikes in the mountains northeast of Manila, where some of the richest gold mines in the world are located,

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The Y at Camp McKinley

It was my privilege recently to visit Camp McKinley, the principal army encampment near Manila, and to observe the splendid program which the Y.M.C.A. is carrying on among the 3,500 Filipino soldiers at that place. H. W. Gibson, the general secretary, teaches a weekly Bible class with an average attendance of more than a hundred, and conducts a Sunday evening religious service which usually attracts about 600 men. The Y.M.C.A. is doing a real piece of missionary work here. Thirty thousand American dollars go each year into the work, and it is well spent. Several Filipino soldiers have gone into religious leadership from this camp as a result of the work of the Y.M.C.A.

HAROLD E. FEY

and elected as bishop Rev. J. W. Tarboux, who served as a missionary in Brazil for 30 years, but who has resided in Miami, Fla., for the past nine years.

New York Rector Says Telescopes Cannot Satisfy Spirit

In a recent sermon Rev. H. Percy Silver, of the Episcopal Church of the Incarnation, New York city, declared that "we cannot possibly find peace at the end of a telescope. We can find it only in what Jesus revealed, in what he found in God. There we find the strange power of our faith, the intimate relationship between God and man. Today we should get ourselves into the frame of mind where we can understand the God who may give us peace and contentment, and who will give us more than we desire and deserve."

Bishop McDowell at Garrett Biblical Institute

Bishop W. F. McDowell, who is the presiding bishop at the Rock River conference this year, delivered the matriculation address at Garrett Biblical institute Oct. 7. Members of the conference, as well as Garrett students, were in attendance.

Presbyterian Mission Leader to Visit Fields in Near and Far East

Rev. Frank W. Bible, of Chicago, director of field work of the Presbyterian board of foreign missions, is soon to leave for a visit to Presbyterian mission fields in the near and far east. He will be accompanied by Dr. E. M. Dodd, medical secretary of the board.

Mexican Methodists Elect Bishop Educated in U. S.

Rev. John N. Pascoe, native of San Telmo, Mexico, was elected bishop and titular head of the Mexican church at the first general conference of the Methodist church, Sept. 19. Mr. Pascoe is 43 years of age; he was educated at Vanderbilt university, Nashville, Tenn.

BRITISH TABLE TALK

(Continued from page 1222)

honor and sang his praises. A good man indeed was the conductor, a maker of shoes in Nuremberg, and like Hans Sachs of that city, a singer of songs and a merry fellow withal. To our later meeting!

One of the World's Chief Foes Is Ignorance

There was a general election in Germany last Sunday. I spent the days before the election in Germany. But what did I know of the election? Very little indeed. Only the barest outline of the choices before the people of Germany. Yet it might have proved, and may yet prove, that the choice made by the citizens of that nation would be of critical moment for all the world. In a world in which the issues before men in their political life are being swiftly made and sharply defined, what Germany does matters greatly. Yet I knew nothing of any value about its choice. And it is not unfair to say that as I was in Germany, so a host of others are in Britain or America or China or India. But till we know, we shall be prejudiced and probably dogmatic. To know all is to forgive all, and perhaps to bring some real help to others.

EDWARD SHILLITO.

BOOKS RECEIVED

- The Human Face, by Max Picard. Translated from the German by Guy Endor. Farrar & Rinehart, \$4.00.
The Man from Limbo, by Guy Endor. Farrar & Rinehart, \$2.00.
The Giant of the Western World, by Francis Miller and Helen Hill. Morrow, \$3.00.
Principles of Sociology, by Edward Alsworth Ross. Century Co., \$4.00.
Some Values for Today, by Oscar Thomas Olson. Abingdon, \$1.50.
Music and Religion, Compiled by Stanley Armstrong Hunter. Abingdon, \$1.75.
Pilgrim and Pioneer, by John M. Canse. Abingdon, \$2.00.
Pseudo-Ezekiel and the Original Prophecy, by Charles Cutler Torrey. Yale University Press, \$2.00.
Christ in the Gospels, by Burton Scott Easton. Scribners, \$1.75.
Winning of the Frontier, The, by Edmund H. Oliver. Ryerson Press, \$1.00.
Bible in Everyday Life, The, by Eugene Franklin Reese. System Bible Co.
Jesus of St. Mark, by Oliver Perry Hoover. Richard G. Badger.
New Testament Ethics, by C. A. Anderson Scott. Macmillan, \$2.00.
Social Psychology, by J. J. Smith. Badger.
Challenge to Darkness, A, by Helen Keller. Doubleday Doran, \$2.00.
Bitter Tea of General Yen, The, by Grace Zaring Stone. Bobbs-Merrill, \$2.00.
Blue Flame, The, by F. W. Borcham. Abingdon Press, \$1.75.
Consequences, by Julia Ellsworth Ford. Dutton, \$2.50.
Speaking in Public, by Arthur Stevens Phelps. Richard R. Smith, \$2.00.
Statistics in Social Studies, edited by Stuart A. Rice. University of Penn. Press, \$3.00.
Women and Athletics. A. S. Barnes & Co., 75 cts.
Snowden's Sunday School Lessons, by James H. Snowden. Macmillan, \$1.35.
D. D.'s for Ministers, by William Anderson Elliott. Judson Press, \$1.50.
Children at the Cross roads, by Agnes E. Benedict. Commonwealth Fund.
Good News from God, by Bishop Winnington-Ingram. Longmans, Green, \$1.50.
Industrial Village Churches, by Edmund de S. Brunner. Institute of Social & Religious Research, \$1.50.
First Steps in Religious Education, by Frances McKinnon Morton. Cokesbury, \$1.25.
Spider Kin, by Forman Brown. Packard Co., \$1.00.
St. Augustine's Conversion, by W. J. Sparrow Simpson. Macmillan, \$3.50.
Those Earnest Victorians, by Eame Wingfield Stratford. Morrow, \$3.50.
Religion in Life Adjustments, by Samuel Nowell Stevens. Abingdon Press, \$1.50.
Dream Power of Youth, The, Percy R. Hayward. Harper & Bros., \$2.00.
Pastor and Religious Education, by Harry C. Munro. Abingdon Press, \$2.00.
Unitive Protestantism, by John T. McNeill. Abingdon Press, \$3.00.
Science and the Scientific Mind, by Leo E. Saidla and Warren E. Gibbs. McGraw-Hill, \$3.00.
Early Moon, by Carl Sandburg. Harcourt Brace, \$2.50.
Bloodroot and Other Poems, by Elizabeth S. Royce. Author, \$1.00.

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I—Will Science Finally Destroy the Human Basis of Religion?

Is man important enough to have a religion?
Is science robbing man of his sense of dignity?
Man—is he an accident in nature or the goal of nature?
Is man victim or victor?
Is the sense of sin obsolete?
Does man still need to be saved?
Is the "new morality" undermining religion?
Does the hope of immortality have a real foundation?
Can the hope of personal immortality be invested with reality for a generation accustomed to scientific ways of thought?
Just how much truth is there in the theory of behaviorism?
Is man a victim of his "urges"?
Is man free under the present industrial system?
Will the machine free man, or further enslave him?
Will the man of tomorrow believe in personal immortality?
Will we continue to pray?
Is modern youth irreligious?
Can religion survive if it gives up the principle of authority?
Is the sense of sin destined to pass as being a state of consciousness artificially produced under the pressure of theological beliefs now fading out or will its reality and poignancy continue and perhaps be intensified by a fuller adjustment to the new convictions about reality?
Is there a new morality?
Immortality—myth or reality?

II—Is Jesus Coming or Going?

Jesus—human genius or uniquely divine?
Is the influence of Jesus waxing or waning?
The mind of Christ and the mood of today.
Does the Christian idea of the "cross" have any place in modern life?

Can the ideals of Jesus be made to work in today's world?
Is Jesus taken seriously in any phase of our present world-life?
Is the mysticism of Jesus entirely out of harmony with a realistic view of the world?
Is Jesus a beautiful myth or a needed Master-of-Life?
Is Jesus still the world's hope?

III—What Will Tomorrow Do with the Church?

Can the church survive in an age of democracy?
Will the Protestant denominations unite?
Will the social gospel displace the individual gospel?
Will the Christian ministry pass?
Will the church of the future be ritualistic?
Will labor abandon the church?
Should the church abandon missions?
Is the modern church Christian?
How can the church work for the reconstruction of the social order and remain a church?
Can religion dispense with the actual congregating of people in one place?
Does the trend toward ritualism among Protestant churches signify progress?
Does the church count as a factor in social progress?
Would Jesus recognize the modern church as Christian?
What must the church do to be saved?
Are the vested interests—the economic and social prestige—of the church a bane or blessing to the cause of religion?
Is there a probability that certain cardinal elements and emphases peculiar to Roman Catholicism will be found in the Protestant church of the future? If so, what?
What could a united church do that a divided church cannot do?
Is the rural church doomed?
Can the modern city church nourish real religion?

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Is the church, as such, a help or a hindrance to religion?
Is the church overorganized—what is the way out?
Is the Christian ministry losing out?
Is there a trend toward mysticism in religion?
"The new humanism"—friend or foe to religion?
Has the modern church "drive" driven out religion?
Is the church an essential in man's life?
Can ritualism promote religion?
How can the church survive in an age of democracy?

IV—What Is a Christian World— Do We Want It? Can We Get It?

Are tariffs Christian?
Is America a Christian nation?
Can modern business be Christianized?
Are the ideals of modern law Christian?
Is denominationalism Christian?
Does the church count in the war against war?
Does Christianity count as a factor in social progress?
Can modern industry be Christianized?
Is the social gospel destined to displace the individual gospel?
Can the spirit of Christianity conquer in a capitalistic world?
Just what kind of a world would we have if the ideals of Jesus were realized?
Does the present church leadership desire a Christian world?
How can the church work for the reconstruction of the social order and remain a church?
Why has Christianity lost its radiance?
Has the "cross" vanished from Christianity?
Other religions and Christianity—what will be the final issue?
Is today's religion religious?

V—Is God Disappearing, Never to Return?

Is the belief in God destined to disappear with the widening acceptance of scientific method?
If mankind should give up belief in God, what difference would it make?
Will the general acceptance of evolution destroy faith in God?
How can a thorough-going scientist believe in God?
Is God personal?
Is the conception of God as Holy Spirit destined to displace the conception of God as Father?
Is humanism destined to win?
Does the idea of evolution subtract from or add to the conviction that God exists?
Does God care for man's life?
Is belief in God necessary to man's life?
Does evolution banish a God of love?
Does modern science banish God?
Will education make it possible to dispense with religion?
Is the trend of modern philosophy anti-religious?

VI—The Bible Tomorrow

Does religion need a Bible?
Will the Bible become out of date?
Assuming the results of higher criticism as applied to the Bible, is there any ground for continuing to give the Bible a unique or authoritative place in the Christian religion?
Will the Bible ever be restored to its old time place in the habits of Christian people?
Have we any use today for the idea that the Bible is inspired?

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